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THE

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EIGHT MONTHS. — The receipts for the month of April were in advance of those of the corresponding month of the preceding year to the amount of about $8,400, the gain being about equally divided between donations and legacies. For the period of eight months, as compared with the corresponding period during the preceding year, there is still a deficiency on the side of contributions of about $3,000, and on that of legacies of about $15,000. As compared with the average receipts for the corresponding period of eight months during the preceding five years, the deficiency on the total, which is nearly $290,000, is about $13,000. Four months of the financial year remain, during which it is hoped that the advance will be even more marked than during the last two months. For the attainment of this desirable end we look confidently to the coöperation of pastors and churches and to the generous remembrance of individual donors.

WE commend to the special attention of our readers the letters from the missions given in this number of the *Herald*. They will find there the accounts of some remarkable events. Among the most notable are the revival on Ponape, the extraordinary awakening at Zeitoon, and the movement toward Christian education in Northern Japan. In connection with the interesting account given by Mr. Baldwin of the dedication of the church at Yenije, we would refer here to a remarkable incident, the like of which is not known to have occurred heretofore in Turkey. Dr. Greene reports that, at the dedication of the church, the Turkish governor of the district, with members of his council, the judge and several military officers, in all some twenty Turks, a part of them coming a distance of many miles in order to be present, walked in and took their seats on one side of the pulpit; and after the reading of the Scriptures and the prayer of dedication, the governor arose and read a brief address in Turkish, congratulating and commending the Protestant community, and wishing them prosperity as faithful subjects of his Majesty the Sultan. A suitable reply having been made, the party of Turks remained to the further services of dedication, and afterwards dined with the missionaries and native pastors, and enjoyed an hour of pleasant intercourse. Dr. Greene may well add: "There is movement even in Turkey."

THE *Morning Star* arrived at Honolulu April 4, after a successful voyage. The reports she brings are cheering, especially the account of the revival on Ponape, which will be found on page 222.

Reference was made in our last number to the attack upon Dr. Constantine and "The Rest" in Smyrna. Letters have now been received reporting that the attack took place March 27, the mob collecting about the mission church and abusing many of the Armenians. The American consul was soon informed, and did his best to afford protection. The windows of the church and of the Girls' School were made targets for stones; the teachers and the pupils were threatened on the streets, and it has not been deemed safe for Dr. Constantine to go out-of-doors. Some ninety arrests were made by the police, and a guard was placed by the authorities before the threatened buildings. Notwithstanding the persecution, the Protestants were very cheerful and hopeful, some of them feeling strongly that this *émeute* was in answer to their prayers that something might occur which would lead men to inquire and think. Dr. Constantine reports that there are twenty persons now rejoicing in the Christian hope. The governor, by orders from Constantinople, has directed the reading in all the Greek and Roman Catholic churches of instructions to live at peace with their neighbors, "*for this is the spirit of Christianity and the wish of the Sultan.*"

We rejoice to hear through Secretary Ellinwood, of the Presbyterian Board of Missions, that their financial year closes with a balance of $3,000 in the treasury. They have received in solid funds $783,000, and this not by large gifts or legacies, but through ordinary channels. This is the largest amount ever collected in one year by the Presbyterian Board, so that they will enter upon their new half-century with $3,000 in the treasury — a record in which all lovers of missions will rejoice.

We have been gratified, but not surprised, at the interest which has been manifested among our readers in the account given in the April *Herald* of "The Missionary Band" of young Englishmen who have gone to China. Scores of inquiries have come to us as to where the book can be found. The Congregational Sunday-School and Publishing Society, Beacon Street, Boston, has secured a supply from the English publishers, and will send a copy by mail for .90 cents. Recent reports from these young men show that they are pursuing their work happily and successfully. Mr. Stanley Smith writes to *China's Millions* that he has had the joy of baptizing fifty-six converts at Hung-tung, Shanse, and he adds: "The Lord is very gracious here, and I have proofs of much acceptance among the people. It is all his love, and if there be a turn and the storm come, as my day, so shall be my strength. From the bottom of my heart comes an Allelujah!" Mr. C. T. Studd, who is in the far interior, in the province of Scz-chuen, writes: "Please don't take thought of my being alone. I can never be alone, thank the Lord." Mr. Polhill-Turner, of another part of the same province, sends home a call for help to the students at Cambridge, and says he is expecting them in large numbers. "Lord, scatter them, is my prayer for Cambridge."

The call for books in Micronesia, according to reports received by the *Star*, has been very great. Last year Dr. Pease took down by the *Star* fifteen hundred copies of the New Testament and two thousand hymnbooks. These editions were quite insufficient to meet the demand. The books are all gone and orders for other editions are forwarded, thus indicating a healthful progress in the Gilbert and Marshall Islands.

The catalogue of the Syrian Protestant College, at Beirût, for 1886–87, under the care of the American Presbyterian Board of Missions, shows that it is a well-manned institution of wide scope. The whole number of students is 167, of whom 75 are in the preparatory department, 63 in the collegiate, and 29 in the medical department. In the list of graduates from the collegiate department, numbering 85, there are many who are classed as teachers, while only three are entered as theological students, and three as teachers and preachers. The medical and pharmaceutical departments since 1871 have graduated 103 students.

It has been suggested that the German occupation of the Caroline Islands may not last for a great while. Evidently the commercial importance of this group has been much overrated in Germany. Dr. Pease shows that the occupation promises to bring more trouble than dollars to the Germans, and it is a question whether the Protectorate will remain in force for many years. The German Commissioner in the islands has been very courteous and has declared his purpose to make the German rule a friendly one, not interfering in any way with missionary work. One advantage certainly will come from the occupation so long as it continues: wars will be prevented, inasmuch as they are clearly opposed to the interests of trade.

There are indications of a deep and widespread work of grace at several stations in the Zulu missions, although it is too early to report results. Mr. Wilder writes that, at Umtwalume and Ifafa, special meetings have been held, at which Christians manifested unwonted feeling, and many from the kraals seemed deeply impressed. At Amanzimtote a revival is in progress in the Boys' School, which is said to exceed in power any heretofore enjoyed. We shall hope to receive particulars soon.

It now seems probable that the gold-bearing reefs which have proved so productive in South Africa, especially in the Transvaal, extend into Natal, and that before long our Zulu Mission may find itself in the midst of a mining population. Within the past few weeks a reef rich in gold has been discovered at Umzinto, on the borders of the Ifafa Reserve, and it is believed that there is a similar deposit near Umtwalume station. There is much excitement throughout Natal, and the Trust Board having in care the mission reserves is already beseiged for licenses for "prospecting." What the outcome of these discoveries will be no one can predict.

Since the accounts of out-station work in the Marathi Mission, as given in the letters from Dr. Bissell and Mr. Harding on another page, were received, a similar report has come from Mr. Henry Fairbank, who has made an extended tour in the region having Wadale for its centre. In every place visited inquirers were found, one or two at least, and in some places much larger numbers. The higher castes are becoming more favorably disposed and are quite willing that Christian schools should be established in their villages. The official heads of one village, one a Kunabi and the other a Brahman, sat and listened to the preaching and promised help by giving tithes. These reports from the Marathi Mission are cheering.

Since the request for Christian books for Harpoot, given on page 221, was received, a similar appeal has reached us from Mr. Atkinson, of Kobe, Japan, who asks not only for commentaries, but for books on the evidences of Christianity, on practical piety, Christian biographies, volumes of sermons, etc. They are wanted for distribution among preachers and teachers who know English, but who have little literature of the kind. It is not good use of what one may have, to leave such books on shelves from which they are seldom taken, when they might render excellent service in lands where they would be a treasure to those who instruct others in Christian truth.

An incident has just transpired in India which is doing much to call renewed attention of both foreigners and natives to the laws respecting child-marriage. Rukhmabai, a young woman in Bombay, has been required by the courts to join her husband, to whom she was married when she was but eleven years of age. Her husband was then nineteen, and the girl remained with her father and became subsequently a well-educated and refined lady. Her husband, on the other hand, was coarse and ill-mannered; but he claimed his wife, and though the inferior courts refused his claim, this decision was overruled by the full bench, and Rukhmabai was commanded to join her husband. The punishment for refusal to submit to this order is imprisonment. People in India are much excited over this case, foreigners especially sympathizing with the lady, while the natives demand that their customs shall be enforced. The English authorities seem to be of the opinion that they are not called upon to support atrocious customs by the power of the government. It is to be hoped that the way will be opened for the refusal of the authorities to countenance infant-marriage and enforced widowhood, as they already have put a stop to the suttee and the burial of lepers.

It has often been said that the coming of applicants for missionary service will certainly insure the supply of the needed money for sending them forth. There are some recent indications that this is a true statement. This week a letter reached the Treasurer of the Board from a gentleman and his wife, who wish their names strictly withheld, saying, "Our hearts are greatly moved to know of so many of our young men and women offering themselves as workers under our beloved Board. In anticipation of their needs in outfit, traveling expenses, etc., please accept the accompanying check, with many fervent prayers for the speedy upbuilding of Christ's kingdom in every land." The check was for $5,000. May God bless these generous givers!

We are glad to see that *The Faith Missionary*, published at Oberlin, does not regard the making of appeals for aid as in anywise vitiating a work of faith. In an editorial article in the April number, reply is made to a suggestion that it is inconsistent to apply for aid in the Lord's work. The editor well says: "But suppose we do make appeals to the public for aid in our Christian work. We do not find one word in the Bible that forbids our doing so. Let us not be wise above what is written. When we are engaged in a great work for the Master, and find ourselves in need of the assistance of our brethren, what wrong can there be in asking them to lend a helping hand?"

News comes from the mission in Austria that the ministry has confirmed the decision made by the police director declaring that our missionaries have no right to worship in halls or chapels *as such*, but are limited strictly to "house worship." This decision is a disappointment, for it was hoped that the unreasonable restriction would be removed, which made it necessary in order to use a place for worship that some one should live in the building so that it should be classed as a house and not as a hall. But Mr. Clark reports that a Young Men's Christian Association at Prague, which has now had a legal existence for one year, is finding opportunities for excellent work.

The Hebrew translation of the New Testament made by Professor Delitzsch is accomplishing wonders as a missionary agency among the Jews. Not less than 30,000 copies of the work have been scattered among the Jewish people of Siberia and are read with great avidity. It is reported that a movement like that in Bessarabia has been commenced among these Siberian Jews, who are said to be but little acquainted with the Talmud, and hence are more open to the influences of the gospel.

We are glad to notice that in April a large meeting, representing gentlemen of all denominations and from all parts of the world, was held in London to take into consideration what could be done to prevent the demoralization of native tribes by the liquor traffic. Members of Parliament pledged themselves to use their best efforts to mitigate the evil, and it is reported that since this meeting a conference of members of Parliament had been held to further consider the subject, and to devise plans for some effective action against this abominable traffic. England and America are not guiltless in this matter, but Germany is the chief offender. It appears that Germany sends to Africa ten times the amount of spirits exported from Great Britain. It is not for Christians to say that nothing can be done to overcome this evil. Whatever ought to be done can be done, and God is on the side of those who throw themselves into any effort that is wisely made for the suppression of evil. Africa is being wasted by the destructive liquors sent from so-called Christian lands. It is for Christian nations to stop the traffic.

It will be remembered that Rev. J. F. Smith and wife, with Miss Wright, were robbed on the road between Tocat and Marsovan, on June 8, nearly two years ago. News has now come that the chief robber in this affair has been condemned by the courts. Whether any restoration of stolen property can be secured is still a question; but it is much that the lawless classes in Turkey are learning that foreigners cannot be assaulted with impunity.

We regret to learn of the death of Rev. C. H. Carpenter, formerly a Baptist missionary in Burma, who returned to this country a few years since and has written several volumes on "Self-support in Missions." An earnest, conscientious man, he took an advanced position on the subject of self-support, and last year went to Hokkaido in Northern Japan with the purpose of carrying out his principles in regard to self-support. He hoped to establish a mission chiefly among the Ainos. He had hardly commenced work before he was laid low by disease and death.

It is a common suggestion that uncivilized nations must be elevated in some degree before they are ready to receive the gospel. Rev. James Chalmers, who has labored long and successfully in New Guinea, testifies, as do multitudes of missionaries, to the fallacy of this notion. "We have been told," he says, "to teach civilization first, and then Christianity; but I have traveled east and west in the South Pacific, and have never seen so-called civilization civilize men. It is Christianity that can civilize them."

At the meeting of the Prudential Committee held April 19, ten persons, two of them ordained men with their wives, and six unmarried ladies, were appointed as missionaries and assistant missionaries respectively, in connection with the Board; several of them to go out within a few weeks. Over two hours were occupied in the reading of these offers of service with testimonials, and the papers of two other applicants were presented, but there was not time to read them. After adjournment, the following lines were found lying on the table, indicating that, while attending to business, some member of the Committee, one of the junior members it is suspected, had been specially stirred in spirit: —

They come, they come, these brave young hearts,
Aflame with earnest zeal.
They come with hopes as high as heaven,
With purpose firm as steel.

They come by scores, these brave young hearts,
From homes all o'er the land.
They come anointed of the Lord,
And led by his right hand.

They come! they come! God bless them all!
And speed them on their way.
May others come till all the world
"Shall own Messiah's sway."

Rev. Dr. Henry M. Scudder, prior to his departure for Japan, has visited Boston and vicinity and made several addresses which have awakened deep interest. An informal reception was given Dr. and Mrs. Scudder at the rooms of the Secretaries of the Board on Thursday afternoon, April 28, at which these veteran servants of Christ were welcomed by many new and old friends, and were commended to God in prayer. The Northern Japan Mission may well rejoice in the reinforcements it is about to receive. Rev. George E. Albrecht, of Chicago, well known in connection with work among the Germans of the West, and as instructor in the Chicago Theological Seminary, has found the way open to revert to his original plan for life-service as a foreign missionary, and with his wife will sail with Dr. and Mrs. Scudder for Japan on the twenty-first of June next. With them go also three young ladies, two to be associated in the work at Niigata, where Dr. Doremus Scudder and his sister are now "holding the fort," and one to be located at Sendai. One of these ladies is able and glad to go at her own charges, as do Dr. and Mrs. Scudder, while the outfit and traveling expenses of another are cheerfully met by her kindred. May the blessing of the Lord go with these Christian laborers!

THE STUDENT MOVEMENT TOWARD FOREIGN MISSIONS. — "AN AWFUL RESPONSIBILITY."

A COMMUNICATION from President McCosh, of Princeton College, has appeared in several religious newspapers, and must have awakened both surprise and gratitude in the minds of all who have seen it. The facts as vouched for by President McCosh are most remarkable. Two young graduates of last year from Princeton College, having taken upon themselves the task of visiting various colleges and seminaries in the land, to address the students in regard to their duties in reference to foreign missions, have received a response which probably they themselves did not anticipate. After presenting the claims of the foreign work, they invited the students to sign a simple declaration that they were "willing and desirous, God permitting, to be foreign missionaries." Dr. McCosh reports that, from the 92 institutions heard from, *1,525 students have signed this paper*, of whom 1,200 are young men and upwards of 300 are young women. Later accounts received increase this number by some 300. Dr. McCosh may well ask: "Has any such offer of living young men and women been presented in our age or in our country, in any age or in any country, since the days of Pentecost?"

This movement certainly is as unique as it is hopeful. These students are from the higher institutions. If they adhere to their purpose, and providence opens the way, most of them will be ready for service within from one to five or six years. Should two thirds of these men so pledging themselves actually enter upon foreign missionary service, they will constitute a force about equal to the whole number of male missionaries from the United States now in foreign lands. This is a vast increase for so brief a time. Should it be secured, we shall have to speak of it not as growth, but as a leap. The movement bids fair to be second in importance only to that of the students of Williams College, whose prayers and counsels gave birth to foreign missions in America. That early movement started the enterprise in our land; this latter one promises to place the work of foreign missions on something like its proper footing among our churches.

But let it be remembered that this movement does not concern the students alone: it calls for coöperation; it places a burden, if we must so call it, upon those who do not go to foreign lands. Dr. McCosh's phrase is not too strong when he says that by this work "there is an awful responsibility laid upon us." It means, if it is to be successful, that the churches must double and treble their interest and efforts for missions. The rate of supplies now furnished is barely adequate for conducting the missionary enterprise on its present scale. If the workers abroad are to be doubled, the co-workers at home must also be doubled, certainly in efficiency, if not in numbers. There is no lack of means if only they are consecrated to the Lord. God has aroused the young men; we believe he will also arouse the churches. A deeper and stronger tide of missionary feeling and purpose is needed in the hearts of the great body of Christ's professed followers. We must join with these young men in the schemes which they may devise, they giving themselves, and we at home giving of our means and our prayers and our sympathies. Let the young men be instantly followed with earnest prayers,

both in public and private; and let pastors and Christians everywhere see to it that they are forward in cheering and otherwise aiding all who have part in this latest and most auspicious missionary movement.

A CHINESE PASTOR AND HIS FAMILY.

BY MRS. HARRIET F. BALDWIN, OF FOOCHOW.

THE accompanying cut represents Pastor Ting and his family, of the Yung-fuh out-station, about forty miles from Foochow. In his younger years Pastor Ting was apprenticed to a cakemaker, and while occupying the position either of

PASTOR TING AND FAMILY.

apprentice or workman, became interested in Christianity, was converted, and, notwithstanding the opposition of his employer and other heathen, finally came out openly and confessed Christ before men. This occurred not far from twenty-five years since. He united with the suburban church of Foochow.

He is mainly self-educated, but has received great assistance in various ways from the missionaries either in class, at the quarterly theological examinations, or by private conversation. His preaching is simple, earnest, and pointed, and abounds in forcible illustrations. He and his faithful wife have, in some respects,

been father and mother to the flock over which they have been made overseers. Both are plain and practical, and their house is a place of resort for the Christians; a kind of oasis in the midst of a very barren desert.

Pastor Ting has trained his family to render the Bible from the classical into the colloquial style, and they are remarkable for their biblical knowledge. The morning family devotions are a business and one not to be passed over lightly, either as to time expended, advice dealt out, or instruction communicated. This the writer has learned from a visit of several days. Mrs. Ting's addresses, as she visits families, are both interesting and instructive; indeed, her power as a speaker is wonderful. She could speak before kings.

In the picture Pastor Ting, fan in hand, occupies the central position in the rear. On his left, the place of honor among the Chinese, stands his eldest son; he is assistant student in the Mission Hospital, under the care of Dr. Whitney. Mrs. Ting, wife of the pastor, sits at her husband's left, with their youngest son in her arms; next to her, on one side, is the daughter-in-law, wife of the eldest son; their little one, whom she is holding so placidly, "calls," as the Chinese would say, the other little one "uncle." The woman quite advanced in age is Mrs. Ling, mother of the pastor's wife. She does not reside with the family, but is much beloved and appropriately forms one of the group, thus making up the four generations. Some of the missionary children now in this country remember her with much interest and affection. The boy on the pastor's right and the boy directly in front of this one are the second and third sons; they are pupils in the Boys' Boarding School. The bright-looking girl at their right is the eldest daughter of the family and a graduate of the Girls' Seminary at Foochow. The remaining three are daughters, the eldest of whom has also been a pupil of the Seminary. Several of these children are church members.

Would that there were more such families in all parts of China!

NICOMEDIA, WESTERN TURKEY.

BY REV. JOSEPH K. GREENE, OF CONSTANTINOPLE.

A FEW miles below Constantinople the Asia Minor coast is penetrated for a distance of some fifty miles by an arm of the Sea of Marmora, called the Gulf of Nicomedia. At the opening of the gulf lie the Prince's Islands, largely inhabited by men who do business in Constantinople. At the head of the gulf, on the northeastern corner, lies the city of Nicomedia, called Ismid by the Turks, built by Nicomedes I, king of Bithynia, B.C. 264. The city rises gradually from the shore to the top of the high hills which bound the northern side of the gulf. To the right along the shore are rich and extensive gardens; on the left, at the head of the gulf, stretches a plain several miles broad and twenty miles long; in front is an expanse of dark-blue water three miles wide, and nestling in gardens halfway up the mountain on the opposite side of the gulf is the large Armenian town of Bardesag.

By reason of the beauty of its situation, the mildness of its climate, and the splendor of its edifices, Nicomedia vied with the famous cities of antiquity.

The capital of the kingdom of Bithynia for some two hundred years, it passed into the hands of the Romans B.C. 74, and was enlarged and beautified by the Roman emperors. Here Diocletian fixed his seat of government, and here, by his command, A.D. 303, with the burning of a magnificent church, began the tenth and last and fiercest of the persecutions of the early Christians. Captured in 1299 by Osman, the founder of the present Turkish dynasty, Nicodemia has endured nearly six centuries of Turkish rule. Strange to say, the city still survives and has now a population of some twenty thousand, of whom about one third are Armenians, one fourth Greeks and Jews, and the remainder Turks. The city has easy communication with Constantinople by steamboat and rail, and lies on the main highway between the capital and the provinces of Western Asia Minor. The railroad from Scutari, opposite Constantinople, to Nicomedia was opened some twelve years ago and, if ever the Turks find the means for construction, is to be extended to Angora, and thence on through Asia Minor. With such natural advantages and an industrious population, and especially in view of the facts of the gradual increase of the Christians and the gradual disappearance of the Mohammedans, the city has fair promise of a prosperous future.

A STREET IN NICOMEDIA.

Rev. Eli Smith and Rev. H. G. O. Dwight passed through this city in May, 1830, on their tour of exploration in Asia Minor. They gathered considerable information respecting the city, but discerned there no ray of spiritual life. In 1832 Rev. William Goodell, who had taken up his residence in Constantinople the previous year, visited Broosa in company with Commodore Porter, the American minister at the Porte. On their journey they passed a little time in Nicomedia and visited the Armenian church, and Mr. Goodell gave to some boys several Armeno-Turkish tracts, translated by himself at Beirût and printed at the mission press in Malta. One of these tracts was "The Dairyman's Daughter," which was taken by the boy who received it to an Armenian priest

who had not seen Mr. Goodell. This tract was the means of awakening the mind of the priest in regard to his spiritual state. "If this is true religion," said he to himself, "then, as yet, I have no religion." Thereupon he began carefully to search the Scriptures, and erelong came to a clear apprehension of the way of salvation through Christ alone, and of his own need of a new spiritual life. This man subsequently succeeded in persuading a brother priest to study the Bible with himself, and the two together labored for years, though with great circumspection, to enlighten the minds of certain members of their flock respecting the errors of their own church and the truth as it is in Jesus.

In May, 1838, the Rev. H. G. O. Dwight, on the occasion of a visit to Nicomedia, found there a band of *sixteen* men who, under the guidance of the above-mentioned priests, had for years been accustomed to meet together for the reading of the Bible and for religious conversation, and who greatly surprised Mr. Dwight by their docile spirit and their eagerness for religious instruction. In view of the fact that these men and the two priests had had no communication with the missionaries at Constantinople, and had clearly been led to embrace the truth by the Spirit of God blessing to them the reading of a Christian tract and the study of the Scriptures, well could Mr. Dwight exclaim, in writing to the Christians of America: "*Give us more prayers and you may give us fewer missionaries.*"

In 1846 the above-mentioned priests, the one in Nicomedia and the other in Constantinople, were cut off from the Armenian church with curses and abuse, and the brethren in Nicomedia, as well as those in other places, were subjected to severe persecutions. When, in July of the same year, the first Evangelical church of fourteen members was formed in Nicomedia, the brethren chose for their deacon the priest, then nearly sixty years old, who had first led them to Christ, and he was permitted to continue with them for still thirty years, and to the day of his death enjoyed the sincere respect and love of all the Armenians of the city, whether Evangelical or Gregorian.

My own missionary life began among the brethren of Nicomedia twenty-eight years ago this spring. Not having seen my old friends for a long time, I recently made them a visit of several days, and was most cordially received. I found that since my removal from the city, in 1862, some fifty persons belonging to the Protestant community, including eighteen of the elder brethren, had died; that but seven of the elder brethren survive, and that most of the leading members of the church and community at the present time belong to the second generation of Protestants. I must confess that I visited the city with no little concern respecting the spiritual state of this second generation of Protestants, and I am glad to be able to say that I returned home not a little comforted. Though so many have died since I removed from the city in 1862, and though thirteen young men and four young women from this community have gone to America, and not a few others have removed to other parts of Turkey, the Protestant community of Nicomedia still numbers over two hundred souls, the Sabbath services are well attended, there is an unusually large number of young men who have come on to take their fathers' places, a good common school is maintained, and last year the community gave for religious and school and benevolent purposes $431.

The members of the Young Men's Christian Association are engaged in various

good works and are much encouraged by the recent return to them of two young men who appear not only to have learned good trades in America but also a higher and better Christian life. This Young Men's Christian Association has purchased a good organ for the church, and the singing on the Sabbath is better than I have heard elsewhere in Turkey. It was my privilege, in company with the native preacher, to visit every Protestant family in Nicomedia save two, and I greatly enjoyed the opportunities afforded for inquiries respecting personal and family piety and for prayer. The Christian women in this city are certainly the better part of the community. We had good social meetings on three evenings, and I was able to preach twice on the Sabbath, and on Monday evening, on the occasion of a wedding, to give a sermon on marriage to a very large company of Gregorian Armenians who attended the service.

Our work in Nicomedia and in many other places in Turkey has clearly entered upon its second stage. In the first stage the work encountered direct, and sometimes violent, opposition; in the second stage it encounters worldliness, religious indifference, and infidelity. We have no longer to apologize for the Evangelical cause or to defend the rights of conscience, save in the case of converts from Mohammedanism. The nominal Christians *know* that not a few of their doctrines and practices are erroneous, and that, though their name and forms are Christian, the spiritual state of the mass of the people resembles that of the valley of dry bones. It is no longer bigotry nor the fear of Protestant doctrine that keeps people away from our chapels: it is indifference to *all* religion. As in many Catholic countries, so here the people, especially the men, have become sufficiently enlightened to see that many things which they formerly esteemed are but rubbish; they have largely lost faith in the saving efficacy of sacraments; they neglect, to an alarming extent, especially in the seaboard cities, their own church services, and, since the clergy of the Oriental churches wofully fail to apprehend their duty and neglect to feed their flocks with the living Word of God, the people are falling into practical irreligion. Such, alas! is the state of those who, awaking from the sleep of ages, see their error but fail to embrace the truth.

I am glad to say that here and there appear bright rays to enliven this dark picture. Many individual members of the old churches read the modern Scriptures in their homes, not a few maintain family prayer, here and there are found those who gather together for Bible study and for free prayer, and in some places not a few honorable women are awaking to their sad state. In Nicomedia itself there is a band of seventy women belonging to the Old Church who have a meeting by themselves every Sabbath morning after the regular church service, and who, having tried a priest and soon got tired of him, for the past six months have employed one of our Protestant sisters to read and explain the Scriptures to them.

In Nicomedia there is certainly a grand opportunity for Christian work among both men and women. Who is called to do this work? Primarily the Evangelical church found there. Is this church doing the work? Partially; yet I grieve to say that the members of the Protestant community, instead of making full use of their present opportunity, are themselves in danger of being injuriously affected by the members of the old communities. The Protestants are

strongly tempted to conform to those about them in their methods of business, their habits of eating and drinking, and in their amusements. Thus there is danger lest the Evangelical community lose its distinctiveness as a peculiar people fearing God and zealous of good works, while it forgets its high vocation to herald the gospel, and is itself lost in the multitude of those who love and serve the world.

I must add that this danger confronts not alone the church of Nicomedia, but generally the Evangelical churches of Turkey. God clearly calls these churches to carry forward his work. And to do this they need, not so much the might of foreign protection or the power of foreign money, as the presence of the Spirit of God, that they may have a listening ear and be sanctified through the truth, may consecrate the best of their sons to the ministry of the Word, and may have union among themselves, zeal for God's cause, and perseverance in the work to the end.

Behold, these are the churches which the Christians of America, through the missionaries whom they have sent out, have called into being — these the human instrumentality for the evangelization of this land. Surely some nine thousand Evangelical Christians scattered throughout Turkey — not to include many more thousands belonging to the Protestant community — ought to accomplish work to make heaven and earth rejoice. And so they will, unless they deny the Master that bought them, and their candlesticks be moved out of their place. God grant that the missionaries in Turkey may have all needed wisdom and grace to counsel and encourage these churches, and that Christian friends in America may not fail to strengthen them by their sympathies and fervent prayers.

CONSTANTINOPLE, March 12, 1887.

A NEW LIFE FOR OLD BOOKS.

BY REV. J. L. BARTON, OF HARPOOT, EASTERN TURKEY.

DURING the coming summer eight promising young men will graduate from the Theological Seminary at Harpoot. They will at once go out into the cities and villages of the Eastern Turkey Mission and become leaders in education and religion. Many of them will be compelled to meet and answer infidel arguments and caviling questions from sharp, intelligent men. Each preacher needs a few books to explain what he cannot learn by himself and to stimulate thought. A pastor in Turkey will get along with fewer books than a New England pastor, but yet his need of a few is imperative.

In the Armenian language there are but few commentaries, almost none. All of the later theological graduates read English, but hardly one is able to purchase the English books that he reads. Their salaries range from $6 to $15 a month, only a few receiving over $9. Upon this they must live, support a family, and educate their children. There is not much margin left for purchasing books, as their church never gives a donation.

Dr. Pond's Christian Theology and Church History are read as textbooks in the Seminary, but the students cannot pay for these. We loan them the

books. To demand that they purchase these books at the beginning of their course would be like compelling every member of the junior classes in our American theological seminaries to purchase a set of the Encyclopædia Britannica. Such a course would bankrupt the most of them. These eight men have been asking what they will do for books when they get out into their field of labor. They feel the need but lack the wherewithal.

It is undoubtedly true that a large number of ministers and good people in America have stowed away upon their bookshelves, or in dark closets, sets or odd numbers of Barnes's Notes, Dr. Pond's Christian Theology or Church History. It may be there is among them a Bible Dictionary, an English Concordance, the Comprehensive Commentary, in whole or in part, or other good books that would be of value to theological students and preachers in a land where it is next to impossible to purchase such books. These books have been superseded by later works. It is not impossible that the owners would be glad to know that they can yet do good. If such books are sent to "*Mr. C. E. Swett, No. 1 Somerset Street, Boston, for the pastors of the Eastern Turkey Mission at Harpoot,*" they will reach us in due time, and we will put them into the hands of our English-speaking preachers.

Will those who read this please look over their own shelves as well as bring the subject to the attention of others? Let those old books, once so valuable to the pastors of New England, live their life over in Turkey. You cannot estimate the good they will do here for a generation or two.

Letters from the Missions.

Micronesian Mission.

REVIVAL ON PONAPE.

THE *Morning Star* arrived at Honolulu on April 4, after a successful voyage. The health of the missionaries had, on the whole, been good. Miss Crosby had suffered from protracted illness, but was better in health. Miss Hemingway came back on the *Star* in the hope of returning speedily to Micronesia. The letters brought up were so numerous and full that if printed they would fill more than one hundred and fifty pages of the *Missionary Herald*. We are obliged to content ourselves with presenting but a portion of the letters this month, and shall give others in our next issue. An account given by Mr. Logan of the year at Ruk will be found, in an abbreviated form, in the Young People's Department. The tidings of spiritual work, it will be seen, are most inspiriting, specially the account of a revival on Ponape. A brief letter from Mr. Doane, printed in the February *Missionary Herald*, and dated August 28, 1886, gave some indications of what has since transpired. Mr. Doane's journal letter, just received, commences with October 29. At that date he reports a very interesting state of affairs at Kenan station:

"The young preacher at this station had been faithful, often going, after his morning work on the Sabbath and his Sabbath-school, to a neighboring tribe, to the king especially, who became deeply interested and took up the duty of prayer and speaking in meeting. He had been for years an inveterate user of the narcotic root *joko*, but this he threw away — a decided action for any king. On my reaching the neighborhood I was sent for at once. He told me of his feeling that he must come to Jesus if he would be saved.

"That very evening he wanted to take the first step in the new life and wed his wife in a Christian way. And now he and his queen are waiting for the next step — to be received into the church. Some instruction will first be necessary. But I have rarely seen one so thoroughly awake to his new life. He can hardly bear that his missionary should be long from him. Oh, the heartaches and headaches I have had, time and again, as I have for years gone to that king to lead him to Jesus! — but all in vain. I had almost felt his case was beyond hope. He and his place had become about the worst on Ponape. God has been gracious, and I am not sure but that it will soon be one of the brightest spots on Ponape."

THE RULERS BELIEVING.

"Besides the king, some four or five very important chiefs have come over, with their wives. The movement is spreading, taking in twenty persons — many of them important persons. If they have truly come to Jesus, that tribe, or its very largest part, will have come to Jesus. What a change that implies!

"Just now my stay could not be long at that place. I returned to Kenan, and here again I was met by nearly a dozen men and women, all coming with the desire to find life and pardon with Jesus. These were put in course of training for the more solemn work of joining the church. All certainly appear well now. Leaving Kenan, we sailed eastward, dedicated a new church, and here we found a high chief anxious. So the Lord is blessing us. But recently the chief to succeed the king of the tribe in which I am living came out boldly for the Lord. He is quite a strong man, and his coming over to the Lord will break up a large active force engaged in liquor-making. They are his subjects, and he has forbidden the whole thing. God's Spirit seems to be working wonderfully on Ponape."

November 10. — "Just home from what I call a 'whole island prayer-meeting.' The call was for all Christians who could to come together to spend the day in prayer. A vast crowd assembled — men, women, chiefs, kings, mothers with their babes. The house was filled, a large building, and the crowd sat together for three hours or more, patient, quiet, none to disturb save a few children to be taken out. The sight was wonderful; a thing I had never before seen on Ponape. We have had great gatherings, but nothing like this prayer-meeting. The burden of all prayers and the drift of all remarks were: 'Ponape, Ponape in its entirety.' We cried, some of us, as Knox did for Scotland. And if the work goes on as it has begun, we shall have it without failure. In our meetings my eyes were often wet with tears on hearing a certain high chief talk; not so much at what he said, as at the contrast with his past life. He has been an inveterate drinker for years; drunk, dead drunk, day and night. And so long has this been his condition, he has learned to talk in his more rational moments with the peculiar tone of the half-drunken man — deep, drawling, incoherent speech. And it was the contrasted state of this man as he now talked for and about Jesus which impressed me. Oh, the change in that man! Not now at home pounding his native root for the narcotic juice to drink, but in the prayer-meeting singing all he can, and praying and talking. Such a scene is enough to make any one weep tears of joy over the saved man. Years since this man came and stole from my school our dear Narcissus' little daughter, to be put into the king's harem; and as I rushed to the canoe to save her, he caught me around the arms and held before my face a huge butcher knife, as much as to say: This may be suffered to do its work if you are not careful. Oh, that trying time! But it is past, and here is this savage softened down to a little child's heart, and liquor and knife all thrown away. To see him thus, who could fail to weep and sing hallelujah too? This is sweet revenge."

ANOTHER ALL-DAY MEETING.

At later dates Mr. Doane reports a continuance of religious interest in various parts of Ponape. On November 17

another all-day prayer-meeting was held, designed for persons from all sections of the island, which was in some respects an advance upon the previous one. Mr. Doane says: —

"There seemed to be a better spirit; prayers more fervent. In decorum, hardly anything, certainly on Ponape, could be better. The meeting was long; all were patient, and attentive to the speeches. Some of the native assistant teachers spoke well; they gave out good thoughts and well delivered. But the best of all was a sensible feeling of the need of God's Spirit on Ponape."

On December 2 Mr. Doane wrote of another visit to Kenan, where he found the fires still burning. A pleasant feature was the fact that the converts, of their own accord, had thrown away their pipes. The king, freed from his intemperance, was showing himself to be an agreeable man. The only unfavorable item was the hostile attitude of the traders, who knew that this reformation on the part of the people would injure their traffic. On the sixteenth of December Mr. Doane wrote:

"Reached home from Kenan yesterday. The Lord's work at the old station is prospering wonderfully. The last Sabbath I was there twenty-four were baptized and three wanderers restored. Sailing east some four miles and reaching a small island, Parom by name, twenty-two were baptized and three restored. And now the good news comes from the Kitti tribe, that a strong temperance movement has culminated, or will in a Sabbath or two, in the baptizing of some twenty-five converts. It is reported that the king of that tribe, long an inveterate drinker, and a willing tool in the hands of certain parties, is an anxious inquirer."

On the twenty-sixth of December, sixteen persons were received into the church, and the whole outlook seemed most hopeful. Mr. Doane gives many interesting incidents connected with the progress of the work and the reformation that had taken place among the chiefs and people. His hands were full of work, and in every quarter of the island he received a warm welcome from all classes of people. His last date is January 20, when he wrote:

"The large view of the work reveals to us this: Of the five kingdoms on the island, once all Satan's, four have become kingdoms of our Lord and his Christ; of the five kings, or ruling chiefs, four, with their queens and many leading men, have been baptized in his Name who is the King of kings. In the fifth kingdom it is not all dark, for two of the chiefs, young men now, are both earnest workers for the Master; one of these may in time become king in that tribe. Then there are three active, working churches in that tribe, with a combined membership of two hundred and fifty or three hundred. That tribe, we doubt not, will soon yield; then Ponape becomes the Lord's in a larger sense than ever before."

The total number recently received to the churches on Ponape is one hundred and eighteen. This surely is a delightful report.

THE MARSHALL ISLANDS.

Dr. Pease, of Kusaie, reports the trip made through the Marshall Islands by the *Star*, visiting the several churches. Four and one-half weeks were occupied in this tour, and the report made is cheering. The work seems to be making satisfactory progress in all of the islands occupied. Dr. Pease's account of several islands is here given in a somewhat abbreviated form: —

Ebon. — "In the absence of the pastor one of the deacons had the care of the church. One of our former pupils was helping him, besides teaching a school. We held communion service and received into the church nine members, some of whom were restored from grievous falls. Among these were three of our former scholars, very promising young men, and we now hope they will render valuable service in the time to come. It sometimes seems as though God left these natives to fall away into sin, in certain cases, in order to teach them humility and how to trust him for grace and strength. The work here in Ebon has never seemed more prosperous, although the absence of the pastor,

Hiram, was very much felt. The people were eager to buy books, and more than we dared to take desired to attend the Kusaian Training and Girls' Schools."

Jaluij. — "We anchored Saturday night in the south end of the lagoon, where we remained until Monday. I held services on shore at the residence of Letokwa, a Christian chief, who formerly lived in Ebon. Monday morning we steamed up to the trading station and German headquarters. Later in the day we went on to the mission station, ten miles farther and about twenty miles from our first anchorage. Lanien is pastor here. His wife, an estimable woman, had recently fallen asleep in the triumphs of faith. She left a large family of children. The eldest girl we took for the Girls' School. The work here is in a healthy, prosperous condition. Indeed, with a pastor so able, earnest, and faithful as Lanien, we should not expect anything else. Here too there was a great call for books and a surplus of applicants for places in the two schools at Kusaie."

Mille. — "Here Jeremiah and Thomas are both doing faithful work, and God's blessing seems to attend their labors. The church is healthy and vigorous. It is not quite so large as the church in Ebon, but nowhere in the islands is there more earnest work done by the private members than here."

Arno. — "This is perhaps the largest island of the group. The work done here several years ago by S. P. Kaaia, Hawaiian, has been entirely obliterated, and all the people seem unmitigated heathens. The chiefs and their attendants were sitting about under the trees, making and smoking cigarettes, all dressed in the old native style. There are several quite decent traders on this island. But it is a remarkable fact that no matter how much intercourse these islanders have with trading people, even those of the more respectable sort, all the 'civilization' which they acquire from them is the use of tobacco. The only redeeming thing about this island is the fact that for years the chiefs have been begging for teachers. We left Raijok, who was formerly at Malwonlap."

Ailinglaplap. — "Andrew is pastor here. Three years ago it was a new field. Now there is a church of seventy members. The teacher who assisted has recently fallen and now is trying to undo the good which hitherto he had been instrumental in doing. He has told me that he wanted to repent and return to his work, but the devil has a strong grip on him at present."

Namerik. — "Nabue, though not ordained, has had charge of the church for the last two years. He is a good, earnest worker, even if he can't sing. I told some people in America of his advancement in music. At first he always sang on *one* note, but after considerable effort and some training he occasionally attained to a second note. Alas for our hopes! He has lost the second note and now sings in an eternal monotone. He was anxious for another year in the school, so we brought him away and left the church in the care of Matthew. The church is doing fairly well.

"From Namerik we returned to Kusaie. On the whole we were greatly pleased with what we saw during the trip."

Western Turkey Mission.

YENIJE. — ITS HISTORY.

MR. BALDWIN, of Broosa, sends an interesting account of a dedication and ordination service held at this out-station on April 3. Of the place Mr. Baldwin says:

"Yenije is about twenty-two miles southeast of Broosa and has some eight hundred houses (after the manner of reckoning in the East), or say four thousand inhabitants — all Armenians. With one exception all the other villages on the plain are Turkish, and as a natural consequence we find so close a resemblance to the ruling race, in habits and dress, that one is often at a loss to know in what language to salute a stranger whom he may meet on the road."

The story of the beginning and progress of evangelical work in this town is too

long to be given here in full. It seems that in 1868 a few persons from the village began to attend the Protestant services at Broosa. At their request a preacher was sent to them who met with much persecution. After a time Dr. and Mrs. Schneider went to reside in Yenije, and "their arrival was the occasion of a new and more severe storm of persecution. For days a drunken priest paraded the streets, inciting the people to violence, and, as a result, the house in which Dr. and Mrs. Schneider lived was attacked by a mob, which broke the windows and doors and endangered the lives of the inmates. This obliged Dr. Schneider to appeal to the government for protection. One of the offenders was punished and open violence was restrained, though they were still hooted at and insulted as they passed through the streets." Dr. and Mrs. Schneider remained for two years, and they were followed by native helpers, the last one having been with the Yenije people, including two years spent in study, since 1873. Great opposition has been manifested. A burial-place in the village cemetery was denied to the Protestants. The first communion service was held in 1876, when a church organization was effected; but real growth began in 1878–80, when two of the principal families of the village joined the Protestants. This event only increased the bitterness of the opposition, and the bakers and grocers were forbidden to sell anything to those who had left the Old Church. There are now thirty-three names on the church-roll, and the congregation numbers from 150 to 200. Steps toward the erection of a chapel were taken in 1881. A good site was secured, and after three years of persevering efforts, an Imperial firman was obtained, authorizing the erection of the building. Ground was broken August 3, 1880, and now the work is completed.

A WILLING PEOPLE.

Mr. Baldwin writes: —

"I wish I could give you a pen-picture of the enthusiasm with which the people began and completed the work. They contributed in money and labor till they felt it, and their joy increased with every advance of the work. In digging for the foundations a few workmen were of course hired; but as one after another the men came to watch the progress, down they would jump into the ditch, seize pick or shovel, and throw their whole strength into the work. The building was to be a large one, and the foundations were broad and deep, and a great many stones were necessary. Not only the Protestants, but many of the old Armenians, wished to have a part in the building, and so from all parts of the village men, women, and children came carrying stones, some large and some small. One woman, the wife of a Protestant brother who is one of the richest men in Yenije and was the largest contributor to the enterprise, wrapped a large stone in a towel, took it up in her arms, and brought it about a quarter of a mile, albeit she had about two hundred pounds of her own to carry and the thermometer ranged somewhere in the nineties. So, too, all through the building there was never a lack of volunteer laborers. Many of the poor worked day after day to pay their contributions; but hours which would aggregate many days were given gratuitously and most cheerfully, and none of these are reckoned in the cost. Much of the carrying of the stones, mortar, sun-dried bricks, boards, timbers, and tiles was done in this way, and all — men, women, and children — can most justly regard the finished work as their own. Just five months were occupied in building the church, and on January 1, 1887, all was completed save that sashes for the windows had not yet arrived from America. As it was winter-time and ministers were to be invited from a distance, the dedication was delayed for a few weeks. At last arrangements were completed for April 3, and this was in truth a red-letter day to our brethren."

THE DEDICATION.

"The day before, five carriages might have been seen on the road from Broosa to Yenije. These contained our party, consisting of four native pastors, four missionaries, two missionary ladies, a

preacher, and some friends from Broosa. About two miles from the village we were met by the preacher and a number of the brethren, on horseback, who had come out to welcome us and escort us in. Arriving at the old house, through the crowds of villagers, who were astonished to see such an influx of strangers, we found it difficult to recognize the old chapel-room. Most of the seats had been removed, the entire floor was covered with Turkish rugs, the walls were adorned with pictures, a long table was spread on one side of the room, and mattresses and bedding in great profusion were neatly piled along the other side.

"A council was formed, which in the evening examined the young preacher, were satisfied of his ability and fitness for the work of the ministry, and made the necessary arrangements for his ordination.

"The Sabbath dawned beautifully, and at ten o'clock we went up to the courts of the Lord's house and found it filled with an eager, expectant crowd. We estimated that between four hundred and five hundred were present. The closest attention was paid to all the speakers, and there was no disturbance of any kind. Some twenty Turks also were present, including the *caimacam* (mayor), judge, and members of the council of the adjoining town, to which the village of Yenije is attached.

"The morning exercises consisted of a public recognition of the church by the delegates of the union (Pastor Eutujian), with appropriate remarks and counsel to the members, who stood in a semi-circle around the pulpit; dedicatory prayer (Dr. Greene); a sermon (Pastor Constantian) from the text: 'My house shall be a *house of prayer for all nations*'; prayer of installation (Pastor Eutujian), with laying-on of hands by all ordained ministers present; right hand of fellowship (Pastor Asadurian); charge to the pastor (Rev. Mr. Baldwin), and charge to the people (Rev. H. S. Barnum). In the afternoon the new pastor received six members to the church. Then followed the baptism of the pastor's baby, Grace, and afterward of five other infants by the new pastor. The communion was then celebrated (Dr. Greene and Pastor Ghazaros, of Broosa, officiating), and with the doxology and benediction the services of a most interesting and impressive day were brought to a close.

"We have every reason to hope and believe that a very decided influence for good will be exerted in the village by such a visit and exercises of such a character. They have never before seen more than one or two representations of Protestantism together, and had a most imperfect idea of the number and class of men who are connected with it. On this occasion they saw some of the foremost men of their own nationality as its champions."

The church cost about $2,000. The last $66 due upon it were raised the evening before the dedication, so that it stands without a debt. Mr. C. A. S. Dwight, of Constantinople, in an interesting report of the services, speaks of the neat, cheerful structure, and commends the skill and care of Mr. Baldwin in supervising the work. He adds the following particulars: "At the conclusion of the ceremony of ordination the caimacam very unexpectedly arose and read an address of congratulation in Turkish, written in elevated style, to which Pastor Constantian replied felicitously. The presence of the government authorities lent dignity to the occasion. One Turk was present who had himself made a contribution toward the building. The Moslem friends were entertained at dinner in the former chapel."

Central Turkey Mission.

EXTRAORDINARY AWAKENING AT ZEITOON.

Our readers will recall the account given in the March *Herald*, page 95, by Mr. Marden, of the city of Zeitoon, and of the new sect, "the Lovists," which was making much stir in that whole region. Further accounts show that the new movement is extending; that it had its origin in the purer teaching and prac-

tice of our missionaries and their followers; and that while much of error is mixed with the truth, there is ground for hope that good results may follow. Writing from Zeitoon, February 8, Mr. Marden says: —

"In a recent communication I told you of the 'Lovist' movement among the Armenians in this city and vicinity. The leader, an Armenian priest, is assisted by a young woman from a mountain village, who thrills the audiences by her songs and impassioned appeals. The priests stand aloof, but dare not oppose, while 'Lovist' societies are being organized in every Armenian church, and carry on their work without any reference to the church authorities. There are hundreds of enrolled members in this city, who are at work with an enthusiasm that threatens to carry everything before it. Saturday evening their priest, with a delegation of his workers, called on me with an invitation to preach at a union meeting on Sunday at noon in one of the Armenian churches.

"I took with me the preacher of the Protestant church and also one of the Marash pastors who is here with me. In front of the altar on a table lay a large reference Bible, published by our Bible Society. As soon as we were seated he said he wished us to do the preaching to-day, and beckoned to me to commence the services. After reading an appropriate passage from the great Bible, I took for my subject 'Repentance,' and spoke for half an hour. The Marash preacher followed, enforcing the expediency of immediate acceptance of this condition of salvation. The priest expressed his approval of the sentiments uttered, referred the present degree of enlightenment to the influence of Protestantism, and in severe terms held the church authorities responsible for the prevailing ignorance of religious truth. This sentiment was well received by the audience, but the poor priests scattered about here and there in the back seats writhed under it. Next followed the Zeitoon preacher, in an earnest plea that the sinner leave all things else and look to Christ as the only hope of salvation, after which he offered a fervent prayer. The singing-woman then rose and, in simple language and peculiarly impressive manner, pointed to the suffering Saviour, and bade all look to him and let their hearts melt in penitence at the sight. She had already sung several solos between the different parts of the service, and now she chanted a closing prayer arranged in verse. The benediction by the priest brought this remarkable service to a close.

"The house was packed with more than a thousand men and women. Hundreds stood near the door or looked in at the windows, and an overflow-meeting of the men still out of sight and hearing was organized in the large schoolroom near by. All classes were represented in the audience, including a large delegation from the 'robbers' ward.' There were many men present, the story of whose lives makes one's blood curdle, but they had left their rifles and daggers at home and were now listening to the gospel of peace. The solemn stillness and eager attention of this multitude of rough men, and perhaps rougher women, was wonderful; and, as each preacher pressed home the great truths of Christian faith with a force inspired by his peculiar surroundings, there was not a look of dissent or indifference in all the church, but every man listened as for his life, and kept his place to the end of almost three long hours. It was a rare opportunity for seedsowing on new ground.

"While we rejoice that this new movement approaches very near to Protestantism in its faith and methods, yet, apparently, as a condition of tolerance within the Old Church, it is not only retaining many of its errors, but makes out a list of visions and miracles and prophecies of its own. Yet the popular heart is touched and the current is deep and strong, while the Evangelical element is a large factor in the movement; but whether the stream will cast off its rubbish and purify itself as it moves on, or divide and fill the monasteries with its fanatical elements, while those who seek a purer faith

come into the Protestant lines, is now all uncertain.

"The whole movement, as its leader confesses, has grown up from Protestant seedsowing, and its friendly attitude toward Protestantism is very hopeful; but it needs a steady and firm hand to guide its progress. Daily religious services are being held in the Protestant church with a good degree of interest. The church keeps on its way undisturbed by the excitement around it, while the brethren watch for opportunities for Christian work among the awakened multitudes."

IN THE "ROBBERS' WARD."

Further accounts of this remarkable movement are given in a letter from Mr. Marden, dated February 19: —

"Last Sunday I was again invited to preach at a union meeting, this time in the 'robbers' ward,' in the Armenian church from which, a few years ago, the mob rushed forth to stone Mr. Montgomery. The large church was packed in every corner to the utmost. We pressed our way through and over the crowd to the preacher's stand. In a row on the left were the Moslem governor, judge, and other representatives of the city government, who had come to gratify their curiosity. They probably were never inside of a church before. Our Marash preacher first made an address, then the priest handed me one of the large Turkish Bibles, from which I read the third chapter of John, and took for subject 'The Brazen Serpent.' It was to me a deeply interesting scene.

"It will be remembered that Zeitoon, and especially this ward, has been for generations a nest of outlaws, and a few years ago was saved from destruction at the hands of the exasperated Turks only by the mediation of the missionaries. Persistent efforts were made to turn the prestige we had gained to good account in preaching the gospel of peace. The missionary, Bible in hand, followed the outlaws to their homes and to their hiding-places in the mountains, with many entreaties and prayers, and though nearly all kept their promises of good behavior, yet, as to spiritual results, it was like sowing seed upon the dry rock.

"Now they were here in church, the 'unwashed' of all grades, twelve hundred to fifteen hundred of them. The better class were there too. The priests only were missing. This reform movement has left them far in the rear. The associations of the place and the strange surroundings, though almost bewildering, were peculiarly inspiring as I tried to point this multitude of sinners to Christ and bade them look and live. The opportunity of preaching in this church and to this audience was a rich reward for all the weary climbing over the Zeitoon crags and rocks to sow the good seed in past years.

"The priest and his assistant followed with addresses and singing. The audience listened with remarkable earnestness for nearly three hours, while the few who left the room literally climbed over the heads of the crowds at the door. This intense interest in spiritual things can be ascribed only to the presence of the Divine Spirit. All through the town the fruits of the awakening are apparent. Quarreling, drunkenness, and profanity, the besetting sins of these people, have almost ceased, and the Sabbath is as quiet as in a New England village. The Bible is being read by large numbers, and has found a place in many a home where it was never seen before."

A WAYSIDE MEETING.

"Yesterday the native preacher and myself met a little group of men sitting beside the road. After the usual greetings, we proposed reading to them from the Testament. In a few minutes there were fifty men seated around us, listening with the closest attention as we told them how to be saved from sin. None of these were Protestants, but four of them were well-known outlaws recently pardoned by the government, and a fifth had once narrated to me a long list of murders he had committed. We preached to them for an hour. There was not a careless look nor a careless word, but the closest attention. They rose and thanked us heartily

as we left them, and said they would meet us there every day if we would come and talk with them. The deep interest of this miscellaneous company of idlers by the roadside illustrates the state of feeling in all parts of the city.

"We cannot count inquirers nor converts, but there is, thus far, a widespread awakening. Multitudes are groping in the dark, and while they listen gladly to Protestant teaching, are still too weak to break away from the Old Church. This week the Protestant brethren divide into little companies and hold evening meetings in private houses, inviting their Armenian neighbors. In this way large numbers are reached who would not come to the Protestant church. The brethren plainly point out the errors of the reformers and urge them to abandon their false notions of miracles, prophecies, and revelations, and be content with the simple truth. The results are, thus far, hopeful with the common people, but, in spite of remonstrances, the leaders have this week gone again to a monastery in the mountains in search of special divine revelations!

"It seems an even chance whether they will come back with a shrewd warning to close the doors of their churches against Protestant preaching or to open them wider still. We are watching the progress of the reform movement with deep interest."

AINTAB AND OUT-STATIONS.

Dr. Graham reports a very busy time in his work, every bed at the hospital having been full for some time. Of the religious work at Aintab he says: —

"Mrs. Graham and I have a very large hospital Sabbath-school under our charge. Almost the whole work is left to Mrs. Graham, as I do not often get time to help. There is an average of about 150 children, in addition to a large class of women which Mrs. Graham teaches, and all of the hospital patients who are able to leave their beds. These are a class of people who never go to church or Sabbath-school or any such place, and have among their numbers Armenians, Koords, Turks, and Jews. Although a great number of them could not be induced to enter a church, yet they willingly come to the hospital.

"A students' Christian Association has been established here and is now doing good work. They have united with the city Association for the purpose of establishing mission Sabbath-schools in all parts of the city, and are having remarkable success. They have also established day-schools in a few places. It is certainly doing the college students great good, and some such influence has been very much needed among them."

Mr. Sanders reports that the churches at Kessab and Beilan have been much hindered by dissensions, and the outlook at these places is not hopeful. In other out-stations there is much encouragement. He writes: —

"Yoghoonolook is the bright spot in our station just now. They will have to have a new church — ought to have it at once. The present church does not hold the Protestants who wish to come, to say nothing of Armenians. Moreover, the present church is very badly cracked by earthquake. In Hadi-Bey, fifteen minutes or more below Yoghoonolook, there is great progress. The native pastor preaches once in three weeks regularly in the Armenian church and has, or had on Christmas morning, an audience of nearly a thousand, if my memory has not failed me entirely. There are three villages near together, and this church is the property of the three villages. The inhabitants of the three villages were all there. If only we had two first-rate men to put in there! The preacher who has carried the work there so well is a college student who has had some instruction in the seminary and has been a preacher in small places for some years. He is very successful."

Marathi Mission.

OUT-STATIONS OF AHMEDNAGAR.

Dr. Bissell, on his return to India after his brief period of rest in the United States, visited, with Mrs. Bissell, many of the places in the vicinity of Ahmednagar

in which he had formerly preached, Mrs. Bissell and two Bible-women meeting with the women while Dr. Bissell and the native preachers met the men. Dr. Bissell writes: —

"In two of the villages there was quite an interest awakened among the Mángs. I had met them before, and they then said they were ready to confess Christ. Five men and three women in one village came forward and were baptized, and then their five children were consecrated to the same Saviour. The meeting was held in the open air, a clean place having been swept in the shade of a tree and house, and some of the coarse rugs were spread on the ground for the people to sit upon. No one made any disturbance, though now and then some one would speak in a low tone to the one sitting next him, not having learned 'to whisper' to avoid noise. One man came marching through the audience-room with a load of sheaves of grain on his head, as the people were seated on both sides of a path. But no one seemed to think of this as any interruption, and it did not divert the attention of the people as it might do if a man with such a burden should pass up through the broad aisle of a church in Boston during the service.

"Five or six miles from this first village we met another company of this same class of people, and there on the second day of our stay thirteen adults and eleven children were baptized into 'the Name which is above every name.' Several others gave their names as candidates for baptism and, I am confident, will soon come forward. One of the women said after her baptism: 'I have been waiting for this the last two years.' How many more hearts may be longing for this salvation we know not. One of the women in this second company had attracted my notice by her earnest attention and intelligent looks, and I learned afterward that when a little girl she had attended one of our village schools and learned to read.

"The *pátil*, or headman, of this last village was very friendly and invited us to a clean, shady spot to hold the service, and sat listening to its close. He also urged that if a schoolhouse were to be provided for the children of the Christians, it should be within the limits of the village, and then the children of the higher classes could also attend. Two of those baptized at the first village came to this second service.

"It is remarkable that all the Mángs in these two villages, numbering perhaps thirty or thirty-five families, have the same family name, *Wághmáre*, meaning *tiger-slayer*. Perhaps in some past generation, no one can say how distant, one of their ancestors had distinguished himself as a 'mighty hunter' and won this surname for himself and all his descendants. But no tradition even hints who this ancestor was. The Mángs are one of the classes who are supposed to belong to the aboriginal races of India before the advent of the Aryans. I suggested to them that, as there was no further need of exploits in the line of tiger-killing in this part of India, they should direct their energies to the destruction of every form of satanic and sinful sway, and they declared that they would enter upon this warfare. We hope that many volunteers will be found to join them in this struggle, and their ultimate triumph will not be doubtful."

INTERESTING INCIDENTS.

Mr. Harding, of Sholapur, reports an extended tour among the out-stations under his care, finding much to encourage him in his work. Hardly a day passed without the occurrence of some interesting incident illustrating the power of the gospel and the genuineness of the work going on in the villages. Among the incidents reported are the following: —

"Many villagers with whom we have had no personal acquaintance seem to have perfect confidence in us when we meet them, and this evidently comes from the changed lives of the Christians. They see the result of our teaching and hence trust us. A Hindu, in order to show how our Christians were trusted, told me of a large meeting of pátils, or headmen of villages, held at Lipani to decide as

to the identity of a man who had been absent twenty years. He returned and claimed his share in the old homestead. His brother seemed to believe that this claimant was an impostor, and hence the investigation. Witnesses disagreed, some denying and some affirming. At last Ganpatrao, pátil, who has had more to do with Christians than any other, said: 'Let us call Nûrsù the Christian. He will speak the truth, and if he says this is the brother of the man in Lipani, that should settle it.' Nûrsù was called, and he said: 'I remember him and I recognize him. He is the brother.' Six years ago probably no man in that region was more unreliable than this same Nûrsù.

"I overheard some Hindus talking one day of this remarkable characteristic of the Christians. They spoke of Tukaram, and one said: 'Tukaram won't lie. He would n't lie to save his life.' Tukaram is the deacon of the Watwad church and has hitherto done much evangelistic work. But he told me, in conversation, that this year he had been kept at home more than usual; yet he added: 'My mind is not satisfied unless I have spoken to some one each day of Christ, either in the town or in the field, or somewhere.

"The pátil of Watwad gave us a piece of land this year on which to build a church, and on this ground are seven large stones that are worshiped every year, and these gods go with the land. I told the patil we could use them in building the walls and as many more as he would give."

SINS OF THE TONGUE.

"The tongue in this land is often 'a fire, a world of iniquity.' Kundalik, of Bansal, said his mother was deeply interested in the truth and assented to everything; but she does not yet give up her vile speech, and hence he could n't regard her as having turned to the Lord. However, after laboring several days at Bansal, this mother and a younger brother and a sister-in-law decided to confess Christ. They declared their determination at two public meetings; but at the time appointed for the baptism the mother did not appear, and, on making inquiry, she said she should wait till her husband came with her. The others were baptized, and she remained in her house. About midnight that night I heard Kundalik singing a mournful strain, making up the words as he went along. He was mourning for his mother very much as I have heard a woman mourn just after the death of her husband. Unbeknown to him, however, two of the Christians were laboring with his father and mother. They talked and prayed with them till the day began to dawn, and then they both decided to confess Christ together.

"We had a special meeting in the morning, and they were baptized. But I had a long talk with them in regard to the new life they must now lead. I spoke freely to the wife about her sins of the tongue; that she must now desist from the abusive speech she had so long indulged in. The husband, half in pleasantry, spoke of all he had had to endure, and then in the same vein I told them of a remedy that would be effectual for the time being at least. I said: 'When you are tempted to indulge in vile language, just take a mouthful of water and hold it there for an hour and see what the effect will be.' They both laughed heartily, and the thought of the remedy will perhaps be helpful to them. They seemed very happy as the rite of baptism was administered to them.

"At Doutpur our little girls were invited to dinner at the house of Yemaji. His mother is a gentle, sweet-tempered woman of nearly seventy years, and she has often reminded us of certain saintly women that we have known at home. Our Alice reported that while Yemaji's mother was helping to prepare the dinner she heard her saying softly to herself, over and over, 'Lord Jesus! *My* Lord Jesus!' It is in such trusting, loving hearts that Christ's promise is fulfilled: 'Peace I leave with you.'"

Madura Mission.

PUBLIC CELEBRATION.

Mr. Jones, of Madura City, writes, February 9: —

"Recently we have had peculiar seasons of celebration in which our Christian community was recognized. In November Madura was for the first time honored with a visit from the Viceroy of India. Naturally enough it was a great event here On this occasion we had a thousand of our mission school-children reviewed by His Excellency, who was very kind to the children and courteous to the mission, from whom he received an address and to whom he paid high compliments. All the children sung together a few songs — a larger number of singers, probably, than ever before sung together in this land.

"Recently we celebrated the jubilee of the Queen's reign. About six hundred of our Christians marched in procession through the streets, carrying their beautiful banners and singing their songs as they went. It was an occasion much enjoyed by all. Within a couple of weeks we hope to celebrate the anniversary and prize-giving of our mission town schools in the palace, which is kindly given to us for the occasion by the collector, who also will preside upon this occasion. There will be more than eight hundred children present.

"We celebrated with unusual pleasure our New Year's day anniversary. More than a thousand people visited us that day, bringing more than a bushel of limes and seventy wreaths. Our people came in families and in congregations, which gave me a fine opportunity to offer short prayers for all of them on the first day of the new year. Our public meeting was very large, and the New Year's offering about fifty rupees, including some golden nose-jewels which were thus offered to the Lord. We gave a feast to our poor village Christians, some of whom had come fifteen miles to attend the meetings. In the evening we had our concert, which they always enjoy.

"I am glad to say that we are succeeding in our efforts to lead our poor village Christians to give liberally unto the Lord. In my station they gave more the last year than ever before. I have now introduced into every congregation a separate book for contributions and offerings, into which the names of all members of the congregation above eight years of age are to be entered and the amount given by each every week. This has stirred them up not a little. It is very encouraging to see in the station a growing desire to conduct some independent work for the Lord. In addition to the two evangelists whom they are now supporting, who spend their time in preaching to the heathen, the women have established a fund by which they more than support one Bible-woman to teach the heathen women.

"It is this growing concern for the salvation of outsiders, and the growing sense of their own obligations in the matter, and their self-denial in trying to fulfil their obligations, that cheer me most."

Foochow Mission.

OUT-STATIONS OF SHAOWU.

Mr. Walker and Dr. Whitney, with their families, were together at Shaowu during December and January last, reëstablishing the work in that city and visiting the out-stations. Their report is, on the whole, encouraging, although it was decided to discontinue one out-station, Tsiang-loh, on account of the difficulties of the place and the indifference of the people, upon whom much effort has been expended. Of their visit at Yang-chin-kien, the home of Dr. Ting (see *Herald* for September, 1882, and for September, 1883), Mr. Walker writes: —

"We found one person there whom we all thought fit to enter the church. This was a boy eleven years old. He is a brother of the daughter-in-law of Dr. Ting. Last year Dr. Ting persuaded a Chinese school-teacher to give up idolatry, and this year he was hired to teach school in Dr. Ting's house, Dr. Ting himself bearing a large share of the expense.

This boy boarded in Dr. Ting's family and attended the school, and soon seemed to become a sincere convert. His father is a heathen and fond of gambling, so the son urged him to become a Christian, but the father replied: 'You may be a Christian if you wish, but I am not ready yet.' The boy replied: 'My being a Christian will only save me; it won't save you.'

"When we reached Dr. Ting's this boy was one of the first to meet us, and he hung about us in such a gentle, affectionate way that though no one had said anything, I was not surprised to have him come to me and say: 'Mr. Walker, I would like to enter the church.' Dr. Whitney and I examined him and were pleased with his answers. The Chinese are much given to railing at each other, so I asked him: 'When other boys rail at you, do you rail back?' after a moment's hesitation he replied: 'Jesus would be displeased if I should rail at any one.' We felt pleasure in receiving such a lamb to the fold. At the same time that he was received to the church, six small children were presented for baptism by four Christian fathers. One of these children was the infant grandson of Dr. Ting.

"Two events in our return from Tsiang-loh encouraged us. About fifty miles below here, on the Shaowu River, is a large farming village called Ho-fang, in which are eleven men who professed to become inquirers nearly a year ago. There were circumstances in the case which made us distrustful of the men. On our way home from Tsiang-loh two weeks ago, our boat spent a night about two miles from the place. So next morning Dr. Whitney and I walked over to the village and spent two hours there. We met seven of the men and had a service with them, and felt encouraged to hope that they are sincere inquirers. We had not detained our boat, but as boating up-river is slow work, a walk of nine miles brought us up with it.

"Two days later we came about nightfall to the village of Ché-kién-kéu, where are a few new inquirers. So in the evening we went up to their house and preached to a company of twenty or more, several of whom were very attentive listeners. We left there feeling hopeful that there was another light spot in the darkness."

Japan Mission.

NEW CHURCH AT SENDAI.

Mr. DeForest reports that the revival in and near Sendai was mainly among the Presbyterian churches, about one hundred and fifty of the two hundred additions during the winter having been among the Presbyterians. On March 15 Mr. DeForest writes: —

"On the 13th instant we organized our little church here, in the Buddhist temple. I baptized six young men, all belonging to our school, and they knelt on the platform where once the great *Amida* received the worship of his believers. Buddhists have been somewhat stirred up at the fact that the Christians had rented their old temple, but the heavy mortgage on it has prevented them from resenting its occupancy by us. The powerful centre of Buddhism in Kyoto, it is rumored, has sent word to regain the temple, and has promised assistance. But the tide is against them, we think.

"Besides the six new brothers, there were fourteen resident Christians who united by letter, and in order to collect all our work into one organization, all the Christians in Mizusawa, twenty-one more, were enrolled as members here until they become able to organize independently. So this church starts with a membership of forty-one.

"We were delighted to see the pastors and delegates come, two from the Tokyo region being among the number. One of these, Mr. Kozaki, had to wade two days through a deep snow."

ADDITIONS. — REFORM.

Mr. Atkinson wrote from Kobe, March 16: —

"The work is opening more and more. 'More workers,' 'more means,' is the constant cry. At the March communion fifteen were baptized and received into the

Kobe church, and five into the Tamon. In both places there are several applicants left over for further instruction. In Kochi there are thirty applicants. I have recently received a call from several people from Takamatsu in Shikoku. The condition of things there is also very good; the change from last year being said to be very great. Six out of every ten are said to be favorably inclined towards Christianity. This is good as far as it goes. We will trust that progress to a personal acceptance of Christianity will be equally rapid.

"There is a great craze for reform nowadays. Women must have foreign style of dress. Foreign food must be cooked and eaten. Foreign style of house built, etc. So all through the list, except in the matter of reform of moral conduct. In this latter point the Christians and a very few outside have the field all to themselves. This reform, however, is coming to the front also. A well-known writer — Mr. Fukuzawa, of Tokyo — is taking the position that a 'good moral life is as appropriate as a good suit of clothes.' He argues that the one should be a part of everybody as well as the other, the moral not to be regarded as exotic, nor any more praiseworthy than wearing a decent suit of clothes. This indicates that sentiment is changing and moral reform also coming to the front."

Northern Japan Mission.

CHRISTIAN EDUCATION DESIRED.

DR. SCUDDER is greatly cheered by the outlook in and about Niigata. As stated in Dr. Scudder's letter in the *Herald* for April (page 141), the head of a prominent school in the city had asked him to give regular instruction in Christian doctrine in the school. This has been done, and now the proprietor desires to turn it over entirely into the hands of the Christians if they will take it and conduct it on Christian principles. Writing February 25, Dr. Scudder says: —

"Never before in the history of the Board, so far as I know, has it had a heathen — finally convinced of the truth of Christianity — come forward with his private school of nearly one hundred pupils and offer it as a basis for a Christian college, being himself willing to step aside and see a Christian gentleman of experience chosen as the president of the new institution. It has been decided to start in with the school in the fall, using the present premises until new buildings can be erected. There is no question of the ultimate success of the school. All we need is teachers.

"The Girls' School is already assured of $1,000 and the subscription-books are as yet unopened. Inasmuch as the names of the highest officials of the *ken* are among the founders, the movement will go through with *éclat*. The constitutions of both schools, as drawn up by Messrs. Naruse and Abe, contemplate institutions capable of growth and expansion like our American colleges, and founded unequivocally upon the truth of Jesus, which is to be the moral system taught in each school. Every cent given is subscribed upon clear comprehension of this fact."

At a later date, March 13, Dr. Scudder wrote, after receiving a telegram informing him that his parents and probably other helpers were coming to their aid: —

"We are supremely happy. I wish I had time to only outline the recent events, but I have not. The Girls' School is progressing towards its endowment of 2,000 *yen*, and the news of our parents' coming has encouraged greatly the promoters of the Boys' School. No one can yet say just what will result. The latter is assured a good start, but I cannot now give definite figures. There are ten or twelve thousand hanging upon our prayers, and I trust it may be God's will to turn the scale in favor of this Christian Boys' School. The Girls' School will be *sui generis*. There is no such liberally founded school in the empire — I mean on so liberal a constitution. It will be not a school but an institution, an organization planned to grow. It is founded too on Christ distinctly. Again, by prayer we have gained an influence over the men separated

from us last year. Mutual confessions and promises of restitution of the money taken have followed. Union meetings are being held. There is great interest.

"The past few months seem like a year. It has not been like continued application to study, but an unending variety with the impossibility of doing half of what ought to be done. But thanks to a medical education, my sister and myself have been rigid in rule and so are in good health. The late letters have told us of the many prayers for us at home. This explains to us the wonderful succession of blessings. I never experienced the like before. All we have had to do is to wake up each day and find that God has prepared some new cause for thanksgiving, has opened a new avenue of work."

Gleanings from Letters.

W. W. Mead, Marash, Central Turkey. — The work of the Seminary is going along very pleasantly and satisfactorily. I was much pleased to find the students so wideawake and enthusiastic. I had not expected to find such a high grade of qualifications, and the opinion I had formed beforehand had not been uncomplimentary to them either. I was never in my life so happy as I have been since coming to Marash. I enjoy the circle of missionaries exceedingly, as also the work in the Seminary and the work with and among the native brethren. I am very glad you sent me just where you did.

C. R. Hager, Hong Kong. — For the last three weeks I have been principally visiting the returned Californian Chinese at their homes and had several meetings with some of them. In one village I was quite well treated, and some five or six Christians sat down to a wedding feast at the marriage of one of the returned Chinese. Quite a number of Christian Chinese returned last year, and among them I hope there are one or two whom, if God permit, we may have working for us in our missions, at least for a time. Most of these men have married since their arrival, and I am glad to say that generally they have remained firm in not worshiping idols or their ancestors. Many will soon return again to California; but the time will come when they will come home to stay and I trust will rear Christian families.

A. P. Peck, M.D., Pang Chuang, North China. — A woman said to my wife the other day, on one of her regular visits to read with a group of them in the village: "Doubtless this doctrine is true and good. We have plenty of exhortations in our sect to all these virtues, but they don't seem to accomplish much. But look now at the hospital there at your place; they give away great quantities of costly medicine and tend carefully to all the most loathsome diseases, never shrinking because they are foul and never asking a *cash* for it. No other religion ever did this; *it must be true.*"

Henry Blodget, D.D., Peking, North China. — The four missions in this city (not including the Societies for the Propagation of the Gospel) — the London, American Presbyterian, and American Methodist-Episcopal, and our own — unite from year to year at the Week of Prayer. Our numbers have so greatly increased that this year it was necessary to divide and "become two bands" — one on the east side of the city, the other on the west. No one chapel can contain even the communicants of the four missions. Our own chapel was filled to overflowing, and quite a number were unable to find room — some even whose names were enrolled as applicants for baptism. The other church was also well filled. These Christian churches, growing up on the east and west and north and south of the palace of the emperor, pray continually for his wel-

fare and for his government; for the city of Peking and for the whole empire. During the year 1886 thirty-four members were received to the church of this station, including those who were baptized in the country.

Miss L. A. J. Richards, Kyoto, Japan. — The nurses are doing well, and some of them remarkably well. The work is hard, and we have all worked hard this winter and the nurses have been most uncomplaining. Some of our people have become much interested in Christianity and have gone to their homes saying they would study it carefully. Some here in the place have commenced going to church, and we do feel that the work done here is doing good to souls as well as to bodies. The nurses are all Christian women, and each one tries to lead others to Christ. There are many things which look very bright.

George M. Rowland, Okayama, Japan. — The Okayama church, which (January 9) received fourteen members by baptism, received again last Sunday (March 6) fifteen persons by profession of faith and baptism, besides some others previously baptized. That is the record of a church which has no pastor and has not had for nearly a year. Surely the gospel is a leaven. It is leavening this lump.

D. C. Greene, D.D., Kyoto, Japan. — The eyes of Japan are upon the Christian world. If her appeal is generously responded to, the strictly missionary work will soon become a matter of history. Are there not a few scores of men ready to take up the work of Christian education here? There is hardly a large town which is not ready with an urgent invitation for earnest Christian men to come to aid it in putting their academies and colleges under thoroughly Christian influences. Missionaries are needed for the general missionary work, say four or five for our mission; but even they must lend a hand to the educational work. The future is opening grandly. May the Church in America be worthy of her opportunity!

J. D. Davis, D.D., Kyoto, Japan. — I am more and more astonished at what I see and hear of the great opening of Japan all around us here. I was prepared to expect much, but the half had not been told me. It cannot be told. It must be seen and felt here on the ground, and let me beseech of you to do all you can to relieve us of every strain and give these new men and women who are sent out the best possible circumstances to prepare for the great work which is pressing upon them and us, and which even the new men feel compelled to take up to some extent even while they are learning the language.

Notes from the Wide Field.

AFRICA.

THE CONGO. — Rev. George Grenfell reports an exploration, made by himself and his associates, in the *Peace*, of the river Quango, a great affluent of the Congo on the south. Major Von Mechow had descended the Quango from a point one hundred miles south of the latitude of San Salvador, and had traveled northward for nearly two hundred miles to the the Kingunji rapids. Mr. Grenfell sought to ascend the river, in the hope of reaching San Salvador, the station of the English Baptist Society, in that way. He found, however, that this slight fall, not higher, he says, than a table, barred the course "nearly in the middle of a four-hundred mile stretch of waterway." Of course canoes can be carried over the fall, but the *Peace* was obliged to return. Mr. Grenfell reports that the people were everywhere friendly, save at one place, where men came out with guns to prevent their passing. A long blast from the steam-whistles, however, discomfited the armed host and they scattered in all directions.

French Protestant Missions in Africa. — The Protestant *Société des Missions* of Paris has recently decided, in response to the invitation of M. de Brassa, to open a mission in the French possessions on the Congo River. The reasons given for this decision are the peaceable character of the work of civilization begun by M. de Brassa, and his sympathy with the natives. The fact that, upon the left bank of the Congo, English and American missions are established and are multiplying, while on the other side the French possess a hundred leagues of shore inhabited by numerous heathen tribes, where there will not be a single Protestant mission unless they undertake it; patriotism; the love of souls and of Christ's kingdom, — all these motives constrain the society to enter this open door. The announcement made in March was followed up by a forcible appeal to French Protestants to provide means for the new work without crippling the old one among the Basutos of South Africa.

Information of the death of Lepoko, the son and heir of their chief, Massoupa, has reached Paris. He died from the effects of intemperance; for the recent renunciation of strong drink among that people has been short-lived. Many of the young men have evaded the watchfulness of the native police, obtaining brandy secretly. The funeral of Lepoko was attended by four or five thousand natives. Trouble is feared from the fact that his infant son and rightful heir may be set aside by scheming half-brothers.

The meetings of the Week of Prayer at M. Jacotet's station had an attendance of 150 to 200 persons, many of them heathen.

Uganda. — Mgr. Livinhac, the Roman Catholic "apostolic vicar of Lake Nyanza," writing to the *Missions Catholiques*, explains the conduct of Mwanga, king of Uganda, as follows: "At the time of Mtesa's death, the Catholic missionaries were not at the court. Mwanga urged their return, broke away from the old superstitions of his fathers, encouraged his subjects to receive instruction, and appointed the converts to office. His chiefs, fearing that he would himself embrace a religion opposed to their vices, conspired against him. He was to be killed and his young brother made king in his stead. One of the converts, who was the king's friend and counselor, made known the plot to him. Mwanga called his prime minister, who was the chief conspirator, and told him that he knew all. The minister wept, protested, and was pardoned. From that time he hated the Christains more than ever, and set himself to destroy them. It was a matter of life and death to him, for the king had declared that he would give his office to Mkasa, a devoted Christian. The minister gradually undermined the influence of the Christians, assuring Mwanga that they were dangerous men, and would be loyal only while they were few in number; when they became strong, they would put one of their own number on his throne. Mwanga began to drop the little religion he ever had and grew suspicious. Just then came the news of the German protectorate proclaimed over a part of East Africa, and of a white man (Bishop Hannington) on the way to Uganda with a strong escort. Mkasa and Father Loudrel united in urging the king to simply refuse him entrance. Mwanga finally assented and countermanded the order for the bishop's murder, but it was too late; the deed had been done. Finally, by much persuasion, the prime minister prevailed upon the king to attempt the extermination of all the Christians."

Dr. Holub. — The great anxiety which has been felt as to the fate of the courageous explorer, Dr. Holub, reported as killed, has been relieved by the following telegram, recently received at Cape Town: "Dr. Holub and his wife have returned to Shoshong in a pitiable condition, awaiting urgently needed supplies from Europe. Camp attacked by the Machoukoulumbe between the Zambesi and Lake Bangweolo. Zöllner is dead; everything is stolen, instruments, journals, and collections. Letter follows."

News from Mr. Mackay. — The Church Missionary Society at London received a telegram March 14, saying that a mail has just arrived at Zanzibar bringing letters from Uganda dated January 24. This speed is extraordinary and the brief despatch is cheering: "The English and French missionaries were well and quiet restored, but the converts were still hiding." *The Intelligencer* for April has a letter from Mr. Mackay, dated September 28, which is most interesting both for the facts it gives and as showing the courage and good cheer of this brave servant of Christ, who is all alone in that portion of Central Africa: —

"About a week ago, on Sunday evening, there was a fresh arrest. All and sundry found in the neighborhood of our station and the Frenchmen's were tied up and taken to the king's palace. Some had just left this, after reading with me; but fortunately, next morning, when all the prisoners were brought out for examination, none was *known* to be a Christian or to be a 'reader,' and all were let free. That shows, however, how the wind blows yet.

"I have not seen the king since Ashe left. I went to court a few days ago, and his majesty sent out to tell me that he had given no instructions to guard our place: hence, I 'need not be annoyed'! He presented me with three cows as evidence of his good-will! To you that may seem very encouraging, but not much so to me; because it is, unfortunately, just as true that he had given the most strict orders to arrest any natives coming about the mission, as that he now affects to have never done anything of the sort. But Baganda are the veriest adepts at deception. I have seen the *katikiro* lately and had a long talk with him. He has been ill of rheumatism and has consented to take my medicine and even send for more. I am thankful to say that he has recovered under the influence of salicine. The Lord may touch his heart yet; no other power can. He has been giving good presents to old Isaya, whose boys he was bent on burning last June! Let us have patience. We shall yet see the salvation of our God.

"That the tide will soon turn I believe and know. The sun will rise to-morrow morning. How do we know? By no great process of faith or reason. It has always done so. History repeats itself: rather, the calm and regular working of God goes on with the same unerring grandeur in both worlds — the natural and the spiritual. We will not hasten the sunrise by rushing eastward to help it; the chances are that we shall stumble in the dark. When the light begins to dawn we can see where we are going and can rightly recognize the lay of the land. Night has its value, but we all laugh at a cock beginning to crow at midnight. Our midnight will, however, soon be morn, and all our dark be light. Some teaching is going on. I have visitors every day, and with some I have read and reread in the past month two or three of the stiffest books in the New Testament. The Word of God is living and powerful. Now and then I have a fair number collected in the library, and we have a prayer-meeting or an address."

Emin Pasha. — Four months later news has been received from Emin Pasha than that which was brought by Dr. Junker. This news came by a Somali who passed through Uganda and the Masailand. Dr. Emin had obtained permission to visit Mwanga, and hoped to pass through his country to Zanzibar, but Mwanga refused permission, and compelled him to return to Wadelai. This Somali messenger reports that the men sent from Zanzibar to inform Emin Pasha of the coming of the relief party under Mr. Stanley had been detained in Unyanyembo by the king, who appeared unfriendly. *The Proceedings of the Royal Geographical Society* gives a brief sketch of Emin Pasha, whose true name is Eduard Schneitzer, born March 28, 1840, in Prussian Silesia. After graduating in medicine, he became attached to the household of Ismail Pasha, and visited Trebizond, Erzroom, and Constantinople. In 1875 he started for Egypt as surgeon in the army. Attracting the attention of General Gordon, he was made governor of the Equatorial Province, and his subsequent history is now well known.

THE LONDON MISSION. — The London Missionary Society has letters from its missionaries on Lake Tanganyika, indicating a prosperous condition of the mission. Rev. Mr. Lea, now settled at Kavala Island, reports that he is already teaching the alphabet to a class of from twenty to thirty boys.

ITALY.

The Free Christian Church, in its report for the present year, gives, as connected with the organization, 6 ordained men, 16 evangelists, 1,479 communicants, besides 248 catechumens. The contributions of the native church amounted to a little over $2,000, while upwards of $21,000 have been given in aid by British and American friends. The effort to secure the union of the Free Italian and Waldensian churches has, after much negotiation, failed, temporarily at least. Discussions on the matter have gone on for nearly three years, and apparently the point upon which they were unable to agree was in reference to the name of the united church. The Waldensians, for historical and other reasons, clung to their name, while the other churches wished a national organization with the title of "Evangelical Church of Italy."

ARABIA.

THE BIBLE AT ADEN. — The colporter of the British and Foreign Bible Society laboring in Aden gives, in *The Monthly Reporter* of that Society, an exceedingly interesting account of the people he met in that city and the varied races represented among applicants for the Scriptures. He speaks specially of the chief of the Somalis, who came to have the Bible read to him; also the Sultan of Berberah, four sheikhs of the Lahej people, and two Abyssinians. At other dates he speaks of the coming of several Jews. On one day seven Moslems appeared, who listened eagerly while the Pentateuch was read to them. A notable Mohammedan of Aden came to this colporter by night, that he might hear the Scriptures read, and he listened with great eagerness, and at last a number of honorable people were assembled to hear the same read. At the conclusion of his report, the colporter sums up the number of persons who had visited the depot during the month, showing that 117 Mohammedans, 87 Jews, besides other people, had heard the Scriptures read at that place.

LIFE IN MECCA. — At a meeting of the Berlin Geographical Society, a Dutch gentleman, Dr. Snouck Hurgronje, of Leyden, read a paper upon his six months' residence in Mecca. He is the fifth European who has visited Mecca, where he lived in the disguise of a Mohammedan effendi. He made himself familiar with the life of the place by a five months' residence in Jedda, whose inhabitants live chiefly on their trade with pilgrims. It is a sad illustration of the state of society in that region, which is directly under Moslem control, that the road between Jedda and Mecca is filled with robbers, and that there is necessity for eight forts on this short route, which can be passed over in fourteen hours. The population of Mecca is mixed, consisting chiefly of traders, doctors, and artisans. People are present from all parts of the world. Eastern and Central Africa contribute numerous negro slaves, who are well treated. Feuds often break forth from trifling causes, and they are fought out with abusive words or knives outside of the city. During the pilgrim months every person seems absorbed in efforts to get all he can, and the people are greedy and avaricious. Dr. Hurgronje had for his special object the study of the real life of Islam and its power over other lands, especially in the Dutch East Indies. His disguise was discovered, and he was suddenly seized and ejected from Mecca, barely escaping with his life.

INDIA.

DEATH OF MRS. ANANDIBAI JOSHI. — This Hindu lady, who recently graduated at the Philadelphia Medical School, whose presence and plans aroused much comment

in this country, died at Poona, February 26, before she had opportunity to even make a beginning upon her scheme for ameliorating the condition of her countrywomen. A Marathi paper, prior to her death, announced that Mrs. Joshi had never left her ancestral faith, and that while she was in America she kept the *kunker* mark upon her forehead and worshiped the image of Balkrishna which she carried with her.

CHINA.

In our last number we presented the statistical summary of Protestant missions in China, as given by Rev. Dr. Gulick in *The Independent*. *The Chinese Recorder*, which is edited by Dr. Gulick, in its March number gives a "revised summary," of which the main items are the following: Number of societies engaged in missionary work, 38; total number of missionaries, 919, of whom 446 are men, 316 are wives, and 157 single women; native ordained ministers, 140; unordained helpers, 1,296; communicants, 28,000; pupils in schools, 10,579; contributions by native churches, $18,374.56.

Blind Scripture-readers. — The National Bible Society of Scotland has welcomed home Mr. Murray, who for fifteen years has been its faithful servant in China. While there, he devised a system by which the Chinese language could be mastered much more easily than by the use of the ordinary Chinese characters. He was able to teach this system to even the blind, who by the fingers could read the raised characters. Miss Gordon Cumming has written an account of the experiment in relation to the the blind men, some of whom, having already mastered the art, are able to act as Bible-readers among their countrymen. The school established by Mr. Murray for the teaching of these blind students, it is proposed to place on a firm footing, and thus not only a provision be made for these sufferers, but they be made the means of proclaiming the gospel unto others.

POLYNESIA.

Tonga Island. — It is difficult, just at this time of writing, to make out exactly what has occurred on the Tonga Islands, though it is manifest that a very sad state of things exists there. Mr. Baker, who has won such influence over the king, is a renegade missionary, and nothing good can be expected from him. He has desired to break the hold which the missionaries have had upon the better class of the people, and as premier and under some slight show of legal form, he has committed the grossest wrongs against all good Christians on the island. Some of them he has executed. The outrages have been so gross that there has been a rising of the people against the dictator and he has narrowly escaped with his life. Whether the Christians have been led to retaliate in an unrighteous way cannot as yet be affirmed. So far as is now known, the missionaries and their adherents have conducted themselves properly under exceedingly trying circumstances. May the Lord deliver them from the hands of their enemies! The French will now have a most plausible pretext for interference and the establishment of a protectorate.

FIJI.

It has been impossible of late to secure satisfactory reports of missionary work in Fiji, for the native churches are so far independent of missionary boards that they do not send their statistics to the Wesleyan Society, which had the honor of beginning Christian work among them. The *Wesleyan Missionary Notices* for April has extracts from an address delivered by the Rev. A. J. Webb, at a meeting held in Melbourne, in November last, in which he gave some account of the progress on Fiji, with illustrations of the character of the native Christians. We have not room for the accounts given of individual Fijians, but give here some of Mr. Webb's statements in regard to the extraordinary character of the work. "The great work that has been done in Fiji has been touched upon by others, and many stories have been told of the terrible

doings of the Fijians when heathens. But I am not going to tell you those stories to-night; I prefer to tell you a story that is a Christian story. I think that Christian people ought to be far more interested in that than in the doings of a race of wild cannibals. All traces of their ancient heathenish practices have been cleared away, and visitors now cannot imagine that this people, with their almost Parisian manners and their mellifluous speech, were the cannibals of ancient times. I have the latest government returns showing the present state of the people, but they only partially represent it. The true character of the work cannot be estimated by figures, but by the inner lives of the people. There are at present in Fiji: Fijians, 111,743; Europeans, 3,567; half-castes, 796; Asiatics, 4,230; Polynesians, 5,664; Rotumans, 2,414: total, 128,414. Of these 111,743 Fijians, 100,154 are attendants at our own public worship — a very large proportion indeed.

"I may say that where fifty years ago there was not a single Christian, to-day there is not an avowed heathen. There may be heathens, but if so they don't stand up and say so. When I went to Fiji there were thousands of them. In my first circuit of Rewa there were more heathens than in any other — men who would stand up and avow it proudly too. I well remember one wild young fellow, of an immense size (some Fijians are very fine-looking men) and with a head of hair standing out on all sides, which added to the wildness of his appearance, coming right in front of me and looking me boldly in the face, saying, 'I 'm a heathen, and I 'm going to be a heathen,' as if it were something to be proud of. But there is none of that now.

"We have at present 53 native ministers, 44 catechists, 1,877 local preachers, 3,192 class leaders, 27,421 members of the church, 4,121 on trial, 2,795 catechumens, 1,019 teachers, as well as day and Sabbath-schools with their teachers, for all the children of Fiji are educated in the mission schools. It is difficult to believe that in a place which fifty years ago was studded with heathen temples — where the first parsonage was a canoe-house, open at both ends, in which the Rev. David Cargill and his noble wife were glad to take shelter — there is not to-day a single heathen temple; in 1,255 places of worship God's Word was preached yesterday (Sunday), and will be preached again next Sunday."

Miscellany.

BIBLIOGRAPHICAL.

Memorials of William E. Dodge. Compiled and edited by D. Stewart Dodge. New York: Anson D. F. Randolph & Co.

All who have had the privilege of a personal acquaintance with Mr. Dodge will be grateful for these Memorials. They recall to our thoughts and hearts one of the most generous, many-sided Christian men of our times. His career illustrates in the happiest manner what a man of singleness of purpose may accomplish in the most varied forms of Christian effort by persistent energy and whole-hearted devotion. Whatever he did, he did with his might.

The manner in which the various incidents of Mr. Dodge's life are grouped in successive chapters is happily adapted to show the variety and intensity of his Christian life. If we would know what he did in any special branch of work, as a merchant, in public life, in behalf of temperance, of the Indians, of foreign missions, or other benevolent organizations, we have only to turn to the appropriate chapter, "while all who follow his course throughout, and read the tributes of his friends, will, it is hoped, find themselves in possession of a true and living portrait."

It must be left to the ages to come, to reveal the full measure of Mr. Dodge's lifelong services to foreign missions. His first impulse was received from his mother, "full of zeal for the conversion of the heathen." His first practical effort was to raise funds for the education of a heathen youth, by his own labor and by enlisting others to join him in the cultivation of the now famous "missionary potato-patch."

In the same spirit he pleaded the cause on the platform of the American Board, emphasizing his words by generous contributions. Every new and great enterprise was sure of his hearty support, and in every great emergency he was ready to inspire new hope and courage. To recall these occasions would be to give anew the history of some of the most thrilling scenes in the annals of the Board.

A wide circulation of this volume will be helpful to the cause of Christ. It should be accessible to young men in every walk in life. It will encourage worthy endeavor, elevate the standard of Christian character, and reveal to them new possibilities of influence among their fellow-men.

About Mexico, Past and Present. By Hannah More Johnson. With sixty-three maps and illustrations. Philadelphia: Presbyterian Board of Publication. Price, $1.50. Pp. 410

In a compact form, this volume gives a clear and interesting account of the history and antiquities of Mexico, as well as of the present condition of the inhabitants, their beliefs, manners, and customs. Every day is bringing Mexico nearer to us, and it is well that our citizens should know more of their neighbors in the South. But as Christians we ought to be specially interested in the religious welfare of our sister republic, and this volume closes with a brief survey of what has been attempted towards the regeneration of Mexico. This is a good book for the young or the old.

Etchings from Two Lands. By Clara Arthur Mason. Boston: D. Lothrop & Co. Price, $1. Pp. 179.

The two lands here "etched" are the United States and Japan, chiefly the latter, and the volume treats of the personal experiences of the authoress and her associates in reaching Japan and while there. A residence in Tokyo as missionary afforded the writer a good opportunity to see much of the Japanese, and she has pictured here some of the many scenes which came before her eyes. This is one of the many books now offered to the public which will enable them to know about the new Japan.

BOOKS RECEIVED.

The City Youth. By J. Thain Davidson, D.D. New York: A. C. Armstrong & Son. Price, $1.25. Pp. 291.

Hymns and a few Metrical Psalms. By Thomas MacKellar, PH.D. Philadelphia: Porter & Coates. Pp. 193.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the many hundreds of young men and women in our colleges and seminaries who have declared their desire and purpose to enter upon foreign missionary service: that they may be confirmed in their intention; may triumph over obstacles; be faithful in preparation, and so "filled with the Spirit" that in due time they shall enter upon their work in the power of the Holy Ghost. (See page 215.)

ORDINATION.

April 28. At Rutherford, New Jersey, Mr. James P. McNaughton, under appointment as missionary to Western Turkey in connection with the American Board.

DEATHS.

April 7. At Somerville, New Jersey, at the home of his son, Rev. Hollis Read, formerly of the Marathi Mission. Mr. Read was born in Newfane, Vermont, August 26, 1802; graduated at Williams College in 1826, and Princeton Seminary in 1829. Married Caroline Hubbell, of Bennington, Vermont, June 24, 1830, and embarked for India the same year. On account of the failure of Mrs. Read's health they returned to the United States in 1835, since which time Mr. Read has rendered effective service both in the pastorate and in connection with the American Tract Society, the Freedman's Relief Association, and Lincoln University He also engaged in literary work and was the author of several volumes, the most noted of which was "The Hand of God in History," which enjoyed a very large circulation. His love for the missionary work was deep and abiding. Mrs. Read died February 19, 1883. During his later years Mr. Read resided with his son, Rev. Edward G. Read, from whose home he gently passed to the home above.

April 13. At Philadelphia, Rev. John W. Dulles, D.D., formerly a missionary of the American Board at Madras, India. Dr. Dulles was born in Philadelphia, November 4, 1823; graduated at Yale College in 1844, and Union Seminary in 1848, and embarked for India with his wife, a daughter of the Rev. Miron Winslow, in 1849. The state of his health making it necessary for him to leave India, he returned to the United States in 1853. For a time he was engaged in the service of the American Sunday-school Union; but for the last seventeen years he has been editorial secretary of the Presbyterian Board of Publication. His praise is in all the churches.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Incidents from the Marathi Mission. (Pages 230–232.)
2. The desire for Christian education in Northern Japan. (Page 235.)
3. Items from Sendai and Kobe, Japan. (Page 234.)
4. A new religious movement in Zeitoon, Turkey. (Page 227.)
5. A church dedication at Yenije, Western Turkey. (Page 225.)
6. A great revival on the island of Ponape, Micronesia. (Page 222.)
7. Report from the Marshall Islands. (Page 224.)
8. A year on Ruk. (Page 248.)
9. The foreign missionary movement among students. (Page 215.)

Donations Received in April.

MAINE.

Cumberland county.		
Auburn, C. W. L.	2 00	
Freeport, Cong. ch. and so., add'l,	5 00	
Harpswell, Cong. Sab. sch., for Relief Fund,	7 00	
Portland, 4th Cong. ch., 10; A friend, for Relief Fund, 5,	15 00	29 00
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Bucksport, Elm-st. Cong. ch.		54 83
Lincoln and Sagadahoc counties.		
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Bangor, A friend, for Relief Fund,	5 00	
Garland, Cong. ch. and so.	7 00	12 00
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Skowhegan, Cong. ch. and so.		17 50
Union Conf. of Ch's.		
So. Bridgeton, Mrs. M. P. Fitch,		2 50
Washington county.		
Cherryfield, John W. Coffin,		40 00
		257 03
Legacies. — Hallowell, Mrs. Almira C. Dummer, by R. W. Lord, and C. D. Barry, Exr's,		1,000 00
		1,257 03

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Fitzwilliam, Cong. ch. and so.	80	
Keene, 2d Cong. ch. and so.	31 90	32 70
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Littleton, Cong. ch. and so.		7 84
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
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Mount Vernon, Cong. ch. and so.	5 00	
Nashua, 1st Cong. ch. and so.	53 19	155 21
Merrimac county Aux. Society.		
Hopkinton, 1st Cong. ch., 31; A friend, 1,		32 00
		227 75

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
E. Hardwick, Cong. ch. and so.	40 00	
St. Johnsbury, South ch., A friend, 40; Rev. Henry Fairbanks, 1,000,	1,040 00	1,080 00
Chittenden county.		
Williston, Cong. ch., m. c.		2 35
Essex county.		
Granby and Victory, Cong. ch. and so.		3 97
Franklin co. Aux. Soc. C. B. Swift, Tr		
Bakersfield, Cong. ch. and so.	13 00	
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East Fairfield, Cong. ch. and so.	5 00	23 05
Orleans county.		
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Windham co. Aux. Soc. H. H. Thompson, Tr.		
Bellows Falls, Cong. ch. and so., to const. N. W. Dawes, H. M.	144 07	
Brattleboro', Central Cong. ch. (of wh. 52.73 m. c.), 119.98; H., 20,	139 98	
West Brattleboro', Cong. ch. and so., for Relief Fund,	10 00	294 05
Windsor county.		
Bridgewater, Cong. ch. and so.	2 50	
Springfield, Cong. ch., add'l,	1 00	3 50
———, A friend,		20 00
		1,443 92
Legacies. — Middlebury, Buel Preston, by E. C. Severance,		20 00
		1,463 92

MASSACHUSETTS.

Berkshire county.
- Hinsdale, Cong. ch. and so. 19 41
- No. Adams, 1st Cong. ch., 61.04; E. M. H., 5, 66 04
- So. Williamstown, Cong. ch. and so., with other dona., to const. B. F. Mills, H. M. 38 32
- Stockbridge, A lady, 5 00
- Williamstown, 1st Cong. ch. and so. 31 83—160 60

Bristol county.
- Freetown, Cong. ch. and so. 14 11

Brookfield Asso'n. William Hyde, Tr.
- Barre, Cong. ch. and so. 114 20
- Hardwick, Calv. Cong. ch. and so. 6 00
- No. Brookfield, Happy Workers, for chapel, 30 00
- Oakham, Cong. ch. and so. 27 00
- Southbridge, H. L. P., for Relief Fund, 5 00—182 20

Essex county, North.
- Bradford, 1st Cong. ch. and so., 73.23; Leonard Tenney, 100, 173 23
- Newbury, 1st Cong. ch. and so. 24 89—198 12

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
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- Peabody, So. ch. and so. 121 00—126 00

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- Northfield, Trin. Cong. ch. 65 22—75 47

Hampden co. Aux. Society. Charles Marsh, Tr.
- Chicopee, 2d Cong. ch. and so., 41.36; A friend, for catechist in Madura, 2, 43 36
- Holyoke, 1st Cong. ch. and so. 13 00
- Ludlow, Cong. ch. and so. 15 96
- Palmer, 2d Cong. ch. and so. 50 00
- Springfield, Memo. ch. and so., 125; South ch. and so., 94.09; S. M. Coe, 10; Mrs. J. D. Littlefield, for Relief Fund, 1, 230 09
- Westfield, 2d Cong. ch. and so. 35 51—387 92

Hampshire co. Aux. Society.
- Amherst, 1st Cong. ch. and so. 60 00
- Easthampton, La. Soc. 1st Cong. ch. 10 00
- Northampton, M. A. Williams, for Relief Fund, 1 00
- So. Hadley, 1st Cong. ch. and so., 23; Elizabeth L. Peck, 3, 26 00—97 00

Middlesex county.
- Burlington, Cong. ch. and so. 17 39
- Cambridgeport, Pilgrim ch. and so. 14 80
- Linden, Mrs. Goodhue, 1 00
- Lowell, John-st. ch. 52 82
- Natick, 1st Cong. ch. and so. 100 00
- Newton, No. Vil. ch., for catechist, 4 16
- Newton Centre, Cong. ch. and so., m. c., 146; Weekly offerings, 32.04; A. S. Cooley, 15c. 178 19
- No. Woburn, Cong. ch. and so. 13 18
- Reading, Cong. ch., 10; A friend, 3, 13 00
- Somerville, Franklin-st. ch. 231 74
- West Newton, Red Banking Co., 60; Cong. Sab. sch., 10; for Miss Sheldon's work, Adabazar, 70 00
- Winchester, 1st Cong. ch. and so. 70 11
- Wilmington, A friend, 10 00
- Woburn, S. S. class, for work of Rev. J. L. Fowle, 30 00—806 39

Middlesex Union.
- Harvard, C. C. Torrey, for Relief Fund, 13 00
- Littleton, Cong. ch. and so. 67 00
- West Acton, Rev. J. W. Brown, for Relief Fund, 5 00—85 00

Norfolk county.
- Braintree, 1st Cong. ch. and so. 10 75
- Brookline, Harvard ch. and so. 205 21
- Needham, Cong. ch. and so., for Relief Fund, 6 00
- Quincy, Cong. ch. and so. 7 00
- So. Weymouth, Union ch. and so., 101.81; 2d Cong. ch. and so., 46, 147 81
- Weymouth, 1st Cong. ch. and so., to const. Rev. F. H. Palmer, H. M. 50 12—426 89

Plymouth county.
- Bridgewater, A friend, for Relief Fund, 5 00
- Campello, South Cong. ch. 100 00
- Plymouth, Ch. of the Pilgrimage, 88 83
- Plympton, Cong. ch. and so. 10 00—203 88

Suffolk county.
- Boston, Shawmut ch., 227; Park-st. ch., 217; Central ch., 190; 2d ch. (Dorchester), (of wh. 5, Relief Fund), 120.91; Eliot ch. 52; Pilgrim ch. (Dorchester), 35; South Ev. ch. (West Roxbury), 25.23; Mt. Vernon ch., J. S. Ellis, 20; Highland ch., 14.62; Union ch. (for Prague), 13; Hope chapel, 5; C. A. S., 100; "A thank-offering on the 75th birthday," 75; A friend, for Relief Fund, 20; I. A. R., 5, 1,119 76
- Chelsea, Central ch. and so. 26 63—1,146 39

Worcester county, North.
- Westminster, Geo. W. Lombard, to const. himself H. M. 100 00

Worcester co. Central Asso'n. E. H. Sandford, Tr.
- Northboro', A friend, 60 for Relief Fund, 40 for Madura, 100 00
- Worcester, Piedmont ch., for Rev. J. K. Browne, special outfit, 132.25; Central Cong. ch., 79; Old South ch., 33, 244 25—344 25

Worcester co. South conf. of Ch's. Amos Armsby, Tr.
- Blackstone, Rev. and Mrs. L. M. Pierce, for Relief Fund. 5 00
- Northbridge, Rockdale ch. and so. 30 00
- Whitinsville, Mrs. M. F. W. Abbott, for Relief Fund. 5 00—40 00
- ———, Two friends, to meet needs of new missionaries, for outfits, trav. expenses, etc. 5,000 00

9,394 22

Legacies. — Boston, John Gilbert, by Mrs. Elizabeth G. Frost, Ex'x, in part, 1,000 00
- Boston, Hollis Moore Memorial Trust, by Rev. E. K. Alden, Residuary Legatee, 550 00
- Leominster, Mary J. Tyler, by J. W. B. Shaw, Ex'x, 500 00
- Randolph, Ebenezer Alden, M.D., add'l, by Rev. E. K. Alden, Ex'r, 1,000 00
- Taunton, Betsey Perkins, Interest, 4 04—3,054 04

12,448 26

RHODE ISLAND.

- Kingston, Cong. ch. and so., for Relief Fund, 2 11
- Providence, Pilgrim Cong. ch. (5 of wh. for Relief Fund), 205 00
- Slatersville, Cong. ch. and so. 70 00—277 11

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2,277 11

CONNECTICUT.

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- Stamford, 1st Cong. ch. and so. 45 50—72 08

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- Hartford, Theol. Seminary, 71 80
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- Thomaston, Cong. ch. and so. 25 75

Middlesex co. E. C. Hungerford, Tr.
- Clinton, Cong. ch. and so., 39.15; Rev. T. A. Emerson, 10; Mrs. F. H. Emerson, 10, 59 15
- Durham, 1st Cong. ch. and so. 12 20
- Old Saybrook, Cong. ch. and so. 32 04—103 39

New Haven co. F. T. Jarman, Agent.
- Birmingham, Cong. ch., for catechist in Madura, 9 55
- Derby, 1st Cong. ch. and so. 29 00
- Naugatuck, Cong. ch. and so. 150 00
- New Haven, Centre ch. and so., m. c., 8.76; Prof. J. L. Ensign, for Relief Fund, 10; J. M. Atwater,

for Relief Fund, 5; Rev. C. L. Kitchel, 5, 28 76
Northford, Cong. ch. and so. 25 00—242 31
New London co. L. A. Hyde and H. C. Learned, Trs.
New London, 1st Ch. of Christ, 97.49; m. c., 20, 117 49
Tolland county. E. C. Chapman, Tr.
Vernon Centre, Cong. ch. and so. 12 71
Windham county.
Abington, Cong. ch. and so. 20 00
Chaplin, Cong. ch. and so., with other dona., to const. Mrs. E. G. Turner and Miss L. A. Clark, H. M. 158 00
Putnam, 2d Cong. ch. and so. 21 83—199 83

1,012 59

Legacies. — Hartford, Mrs. Catharine C. Belden, by W. L. Matson, Ex'r, 500 00

1,512 59

NEW YORK.

Albany, A friend, for Relief Fund, 25 00
Brooklyn, Pilgrim ch., mis. chapel, 4.45; Julius Davenport, for Relief Fund, 100, 104 45
Buffalo, A friend, for Relief Fund, 100 00
Canastota, A friend, 23; Mrs. Warner, 2, 25 00
Clinton, Mrs. Geo. K. Eells, 10 00
Flushing, Cong. ch. and so. 48 00
Jamestown, A. F. Moses, 25 00
Little Valley, Cong. ch. and so. 5 26
Moriah, Miss E. Dewey, 5 00
Morristown, Cong. ch. and so. 12 00
Mt. Vernon, B. D. and family, for Relief Fund, 20 00
New Lebanon, Mrs. C. L. Churchill, for Relief Fund, 3 00
New York, Broadway Tabernacle ch., Rev. Samuel Colcord, 300 00
Riverhead, Cong. ch. and so. 50 00
Spencerport, Cong. ch. and so. 13 80
Ticonderoga, Cong. ch. and so. 10 00
W. Bloomfield, Thank-offering, 10 00
W. Groton, Cong. ch. and so. 15 00
W. Winfield, Cong. ch. and so. 19 00—800 51
Legacies. — Sherburne, Mrs. Melissa S. Bicknell, by Joshua Pratt, Ex'r, 1,000 00

1,800 51

PENNSYLVANIA.

Jeffersonville, Francis Whiting, for evangelist in Madura, 40 00
Philadelphia, A friend, 10 00—50 00

NEW JERSEY.

East Orange, Grove-st. Cong. ch. 29 73
Jersey Heights, Mrs. C. L. Ames, 10 00—39 73

WEST VIRGINIA.

Huntington, 1st Cong. ch. 7 86

NORTH CAROLINA.

Wilmington, Cong. ch. 14 55

FLORIDA.

Sanford, Mrs. Moses Lyman, 10 00

TENNESSEE.

Chattanooga, Mrs. A. S. Steele, to const. B. B. Dewing, E. F. Boysaw, Miss S. Sylvester, and Miss L. M. Lawson, H. M., for Japan and China, 400 00

OHIO.

Bellevue, Cong. ch. 18 73
Bryan, S. E. Blakeslee, 11 00
Chatham, Cong. ch. 18 50
Chester, Cong. ch. 10 00
Cleveland, Bethlehem Bohemian congregation, for Bulgaria, 10; Edward W. Morley, 100, 110 00
Columbus, Joseph Braun, 50 00
Hudson, Cong. ch. 10 31
Oberlin, 1st Cong. ch., 100.44; Jabez L. Burrell, for Tung-cho Seminary, add'l, 100; Rev. and Mrs. Geo. Clark, 10; Mrs. L. G. B. Hills, for Relief Fund, 10, 220 44
Riverside, Cong. ch. 5 00
Tallmadge, Cong. ch. 100 00
Toledo, 1st Cong. ch. 79 37
Windham, 1st Cong. ch. 18 30—651 65

INDIANA.

Indianapolis, Mrs. O. A. Flanner, 1 00
Terre Haute, Mrs. Mary H. Ross, in part for land sold, less expenses, 738 90—739 90

ILLINOIS.

Brimfield, Cong. ch. 2 00
Chicago, 1st Cong. ch., 100; do., A friend, to const. E. P. Rice, H. Dean, and W. E. Longley, H. M., 300; Plymouth Cong. ch., 26.60; New Eng. Cong. ch., 25.75; West-ave. ch., A friend, 5; Soc. of Inquiry, Theol. Sem., 30; Hope Miss. Band, 1; By hand of Mrs. C. L. Williamson, for native pastors, care Rev. C. F. Gates, Mardin, 250; M. A. Davis, 1, 739 35
Dover, Cong. ch. 6 65
Freeport, L. A. Warner, 25 00
Galva, Cong. ch. 16 00
Geneva, Cong. ch. 43 15
Lacon, 1st Cong. ch. 20 56
Roseville, Mr. and Mrs. L. C. Axtell, to const. Charles T. Wychoff, H. M. 150 00
Rosemond, Cong. ch. 42 93
Sparta, Bryce Crawford, 4 00
Summer Hill, Mary Schwartz, 11 00
Winnetka, Cong. ch. 39 31—1,099 95

MISSOURI.

Eldon, Rev. John Vetter, 5 00
Springfield, Central Cong. ch. 12 65
St. Joseph, Tabernacle Cong. ch. 25 13
St. Louis, Park Cong. ch. 30 65—73 45

MICHIGAN.

Armada, 1st Cong. ch. 12 24
Charlotte, Cong. ch. 25 00
Chelsea, 1st Cong. ch. 26 72
Covert, Cong. ch. 10 00
Edmore, Cong. ch. 3 00
Lake Linden, Cong. ch. 45 00
Olivet, Cong. ch. 20 00
Watervliet, Plymouth Cong. ch. 9 63—151 59
Legacies. — Pontiac, Nancy G. Davis, by H. F. Messinger, 479 04

630 63

WISCONSIN.

Boscobel, Cong. ch. 35 15
Emerald Grove, A mite for Relief Fund, 10 00
Green Bay, 1st Presb. ch. 41 96
Ithaca, Cong. ch. 7 00
Janesville, A friend, 20 00
La Crosse, A friend, for evangelist in Madura, 40 00
Madison, 1st Cong. ch. 8 21
Miltor, 1st Cong. ch. 16 55
River Falls, 1st Cong. ch. 18 50—197 37

IOWA.

Algona, A. Zahlten, 10 00
Downey, Mr. and Mrs. D. O. Goodrich, 50 00
Galtville, Rev. W. F. Harvey, 2 50
Genoa Bluffs, Cong. ch. 2 51
Grinnell, Cong. ch. 13 32
Hillsboro', A friend, 100 00
Monona, Cong. ch. 2 45
Muscatine, Cong. ch. 60 00
Newton, Cong. ch. 17 00
Salem, Cong. ch. (of wh. 10 from Rev. D. D. Tibbets), 23 50
Sheldon, Cong. ch. 10 00—291 28

MINNESOTA.

Cherry Grove, Mrs. Betsey Ingalls,	5 00	
Mankato, Cong. ch.	20 00	
Minneapolis, Plymouth Cong. ch.	80 00	
St. Paul, Plymouth Cong. ch.	30 00	
Stockton, Mrs. Mary Mowbray,	1 00	
Waseca, 1st Cong. ch.	16 00	
Winona, 1st Cong. ch.	20 11	—172 11

KANSAS.

Kirwin, Cong. ch.	7 00	
Lawrence, Plymouth Cong. ch.	37 04	
Manhattan, Cong. ch.	33 00	
Millwood, Charles S. Foster,	25 00	
Muscotah, Rev. L. Pomeroy,	4 00	
Pomona, Rev. L. Newcomb,	2 00	
Topeka, Students of Wash. Coll.	2 05	—110 09

NEBRASKA.

Crete, German Seminary,	6 85	
Silver Creek, Cong. ch.	1 02	—7 87

OREGON.

Mountaindale, Miss M. B. North,	1 00

WASHINGTON TERRITORY.

Starbuck, A friend,	2 00

DAKOTA TERRITORY.

Armour, Cong. ch.	1 32	
Gettysburg, A home missionary, for Relief Fund,	1 00	—2 32

ARIZONA TERRITORY.

Prescott, Rev. J. C. Houghton,	25 00

DOMINION OF CANADA.

Province of Ontario.	
Fingal, Phineas Barber,	10 00
Province of Quebec.	
Montreal, Am. Presb. Sab. sch., for Madura, 50; Charles Alexander, 5,	55 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer*.

For Rev. W. T. Currie's expenses,	200 00	
Montreal, Calvary ch.	75 00	—275 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Ruk, Mrs. Elizabeth Worth, 10; Henry F. Worth, 5,	15 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	8,583 00	

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. (of which 123.50 for Miss Fletcher's school, Ponape; 30 for a Bible-woman in Battalagundu; 50 for Mrs. White, of Sendai; 1 for school at Osaka.)	5,283 00	

FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS, HONOLULU, S. I.

For salary of Miss A. A. Palmer,	300 00	14,166 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, Union Sab. sch., 2.75; Portland, Second Parish, A Sab.-sch. class, 1.50; Boys' Mission Band, 11.30,	15 55
VERMONT. — St. Johnsbury, South Sab. sch., for Harpoot,	40 00
MASSACHUSETTS. — Barre, Cong. Sab. sch., 7; Cambridgeport, Prospect-st. Sab. sch., for China, 14.34; Lakeville and Taunton, Precinct Sab. sch., 7.25; Marlboro', Union Cong. Sab. sch., Chinese department, for Hong Kong, 12; Monson, Class in Cong. Sab. sch., 1; So. Williamstown, Cong. Sab. sch., 40.68; Townsend, Cong. Sab. sch., 7.13,	89 40
CONNECTICUT. — Cromwell, Cong. Sab. sch., 98.69; No. Stonington, Cong. Sab. sch., 32,	130 69
NEW YORK. — Blasdell, Miles Stripe Sab. sch., 11; New York, Pilgrim Sab. sch., Miss A.'s class, 3,	14 00
ILLINOIS. — Oak Park, Cong. Sab. sch.	66 06
NO. CAROLINA. — Wilmington, Miss Peck's Sab. sch. class, Christ ch., for Africa,	2 00
MICHIGAN. — Armada, Cong. Sab. sch.	3 00
MISSOURI. — Kansas City, Clyde Cong. Sab. sch.	10 00
KANSAS. — Lawrence, Plymouth Cong. Sab. sch.	26 15
NEBRASKA. — Crete, Ger. Sab. sch.	1 05
	397 90

CHILDREN'S "MORNING STAR" MISSION.

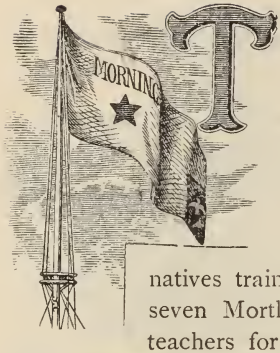
MAINE. — So. Freeport, Cong. Sab. sch.	5 00
NEW HAMPSHIRE. — Boscawen, Friends, 1; Temple, Three friends, 30c.	1 30
VERMONT. — Newbury, 1st Cong. Sab. sch., 2.70; Springfield, Cong. ch. and so., add'l, 1.50; Wallingford, Cong. Sab. sch., 12.	16 20
MASSACHUSETTS. — Bernardston, Cong. Sab. sch., 6.11; E. Longmeadow, Two children, 20c.; Northampton, 1st Sab. sch., prim. dep't, 4.11; Uxbridge, Cong. Sab. sch., 2.83; W. Springfield, 1st Cong. ch., 6,	19 25
RHODE ISLAND. — Providence, Central Cong. Sab. sch.	90
CONNECTICUT. — Buckingham, Cong. Sab. sch., 3.10; Haddam, Cong. Sab. sch., 6.21; New London, H. Mar. Soc., 2d Cong. Sab. sch., 25; Wethersfield, Cong. Sab. sch., 5,	39 31
NEW YORK. — Clinton, Freddie N. Eells, 3; Maine Village, Friends, 50c.; Norwood, Cong. Sab. sch., 5.20; Riverhead, Cong. Sab. sch., 13.35,	22 05
PENNSYLVANIA. — Clearfield, J. W. Scott,	1 00
NEW JERSEY. — Chester, Cong. Sab. sch., 8; Jersey City, A friend, 25c.; Orange, St. Cloud Presb., Inf. class, 4.50,	12 75
OHIO. — Cortland, Cong. Sab. sch., 3; Marblehead, Cong. Sab. sch., 2; Richfield, Member of Sab. sch., 40c.	5 40
ILLINOIS. — Farmington, Cong. Sab. sch., 4; Shirland, Cong. ch. and Sab. sch., 5,	9 00
MICHIGAN. — Ipsilanti, Cong. Sab. sch.	7 60
WISCONSIN. — Genessee, Cong. Sab. sch.	5 00
MINNESOTA. — Marshall, Cong. Sab. sch., prim. dep't, 5; Worthington, Union Sab. sch., 5,	10 00
KANSAS. — Sedgwick City, Cong. Sab. sch., add'l,	1 00
CALIFORNIA. — Wheatland, Cong. Sab. sch., add'l,	20
DAKOTA TERR. — Fort Berthold, Robert and Hannah Hall, 1; Yankton, A little boy, 25c.	1 25
WASHINGTON TERR. — Olympia, Cong. Sab. sch., 3.20; Skokomish, Little Workers, 90c.	4 10
CANADA — Danville, Cong. Sab. sch.	5 00
	166 31

Donations received in April,	$32,546 06
Legacies received in April,	8,053 08
	$40,599 14

Total from September 1, 1886, to April 30, 1887: Donations, $234,226.19; Legacies, $55,517.73 = $289,743.92.

For Young People.

MISSION LIFE AT RUK.



THE yearly Micronesian mail, by the *Morning Star*, reached Boston, April 23, bringing good news. All the beloved missionaries were still living and the great work was growing upon their hands. The spring school term for 1886, at Anapano, where Mr. and Mrs. Logan and Mr. Worth live, began with ninety pupils. The schools on other islets in the Ruk lagoon are taught by Moses, Titus, David, and Manassa, natives trained at Ponape for this work. The Anapano school has seven Mortlock men who, with their wives, are in training as teachers for their own islands. These, with boys and girls from other Ruk islands, between thirty and forty in all, live at the Anapano station, and the missionaries are responsible for their food, clothing, and behavior. They ask no aid in money. It is a heavy load, but is bravely and cheerfully assumed. The plantations are, of course, worked by the pupils, who thus assist in their own support. The salaries of the native teachers at the out-stations are paid by the "Cousins Society," descendants of missionaries, at Honolulu. Hereafter this is to be done by giving each teacher goods of his own choice to the amount of $40 a year. Mr. Logan writes that "David and Sara, who came here from Ponape on the *Star*, have been located at Kutua, on the north side of Toloas. A chief from there came and stayed all the time I was away at Mortlock, going away only to get food, fearing that some one else might get the teacher away from him. I wanted to locate him in the west part of the lagoon, where there is no teacher, but the urgency of this man was so great that we thought it best to let him have the teacher. They have given a good piece of land for missionary purposes, and the prospect there seems very hopeful. David has been over once, and was very enthusiastic in view of his opportunities. He says the people do not want to give them time to sleep, they are so anxious to learn to read. The interest here at Anapano is growing, I think. The evening meetings number from fifty to sixty, and the morning meetings from thirty to forty or forty-five.

"Our own school progresses favorably. The attendance of most of the scholars is regular and all are learning. Some scholars had complained that they could not get cocoanuts enough to buy Testaments, but Captain Narrhun also buys arrowroot, and all who can read have now provided themselves with Testaments, paying in arrowroot; and nearly all have bought also the Bible stories, so that they are well supplied with books. At the out-stations also they have bought many books, mostly primers, paying for them with arrowroot. We are

very glad that there is a market for the arrowroot, which is very abundant here and of excellent quality.

"Wednesday last, May 19, Mr. Worth and Moses started for Mortlock. We felt anxious to have the churches visited again, hoping to stir up more interest and quicken the religious life. There are but three teachers for the ten churches outside of Ruk, and the life of the people has rather stagnated. We chartered the little vessel of Captain Narrhun, the German trader at Ruk. Three of our boys went to help sail her.

CHIEF OF APIA, SAMOAN ISLANDS.

"The schooner returned June 19, getting in just before dark. All well on board, and Mr. Worth and Moses much pleased with the apparent results. They were two weeks in getting to Mortlock, owing to calms, squalls, and currents.

"Two weeks ago we organized a church here, baptizing seventeen. The remaining members of the preparatory class we thought best to keep waiting for a while. It was an occasion of intense interest to us."

After David had been a few weeks at Toloas, the missionaries went to see him. Mr. Logan had been there six months before. At that time, as he writes: —

"Not a woman dared to come near the place where we were. David went there in March. He has a comfortable house with a little clearing about it, and the people are hewing timbers for a church. The place for school and meetings is now an old canoe-house. Here were gathered more than a hundred people,

men, women, and children. They sung, and sung very well too, and already know a good many hymns. They recited the Ten Commandments, telling where God gave them and to whom, and who Moses' father, mother, brother, and sister were. They also knew the days of the week, the names of the months, etc. They have bought and paid for about forty first reading-books."

In June Mr. Logan spent a Sunday at Uman, one of the other out-stations, and received eleven to the church there. On the twenty-fourth of September there was a school examination at Anapano, of which Mr. Logan says: —

"We had invited the four Ponape teachers with their people, the latter to be present at the examination, the teachers to remain over Sunday to attend our general meeting. A good many came with each teacher: scholars and old people; also, not a few from neighboring districts. It was an assembly of savages in paint and filth, as well as of those decently clothed and with some Christianity in their hearts. Our people made a feast of fish, young cocoanuts, and bread-fruit, of which probably a thousand people partook. The school examination was in the afternoon. Forty-eight scholars can read in the Testament, and it was a joy to us to see the whole number stand up in four classes and read, each from his own copy of the words of life. Many of them are getting beyond the stage of word-calling into that of intelligent reading. Nearly all of the forty-eight have also possessed themselves of our large book of Bible stories, so that they have access to full fountains of truth. The school also did creditably in singing, writing, and the beginnings of arithmetic and geography. Most of the people went home that night.

"Next morning the teachers and their wives, with the missionaries, gathered again for their own mission meeting, when suddenly they were interrupted. Noel, one of the boys, came running from Leiana, the district south of us, out of breath and covered with perspiration, saying that he had seen a large ship working up along the south side of Uela, and he felt sure it was the *Morning Star!*"

The meeting adjourned and soon Mr. Logan had boarded the vessel and was seen returning in the boat with two ladies. Mrs. Logan, who was watching in eager hope of helpers for the work, so much too great for them to bear alone, writes that when she saw them in the distance she thought: "Oh, joy! Our entreaties and our prayers have not been in vain! I hastened down to the landing to meet and welcome them. Mr. Logan introduced me to Miss Hemingway and Miss Smith, but said at once, 'They have n't come to help us.' He saw how full my heart was and thought I ought to be undeceived at once."

After the general mission meeting was over and the *Star* had gone, the solitary family turned to their boxes and letters. "As we opened not a few boxes which we had not ordered we said to each other: 'Surely the Lord intends that we shall go on with the work and not be anxious about the means of support for the scholars.' Our eyes filled with tears as one beautiful and useful thing after another for our own use was taken out, and the children took in at once a whole year's enjoyment of shopping. "It took us about three weeks, what spare time we could get, to read our letters, and what a source of inspiration and cheer these many good letters are!"

The fall term of school opened with over a hundred pupils, and they showed

A CAROLINE ISLAND WARRIOR.

great interest. In December eleven were received to the Anapano church. Mr. Logan spent much time previously in talking with each candidate, and was much pleased with their answers to his inquiries.

"I asked one man: 'For what do you want to come into this new religion?' He answered promptly: 'For life and that which makes one better.'"

Two canoe-loads of people from Lukto, an island 140 miles west of Ruk, came seeking a teacher. They came two years ago for the same purpose, and now they renew the request.

"They brought several of their women this time, that they too might see something of the new religion. They all came several times to the church, to see our house, to see the people doctored night and morning. The attending to the sick seemed to attract their attention more than anything else. They go back, I think, fully impressed with the goodness of the teacher and the desirableness of the new religion. I hope that before very long something can be done for them."

Seven were also received in December to the Uman church. There were more signs of spiritual life there than ever before. But at Zunuk, Titus and his wife Junia had some trouble.

A WOMAN'S COURAGE.

"A 'young blood' was afraid that some land of his would be taken to build a church on, and so planned with some others to kill the teachers, that the new religion might be overthrown. Junia went alone that Sunday, as she had often done, and became aware of the plan as they neared the shore. She did not know what to do, but concluded to go on. She found a large company, and not a few with large knives under their pouches. She held a short service and then asked the chief what it all meant. He said he did not know, but further inquiries revealed the plot, all there was of it. Probably nothing would have been done, yet there was danger. The chief was very angry, and probably the work can be carried on there again at no distant day. There are many young fellows who seek the notoriety and popularity accorded to one who has killed some one. This is the cause of not a little of the fighting. There seems to be no shrinking from the guilt of murder; and to kill a foreigner gives greater notoriety than to kill a native. Then, too, there never has been any inquiry or punishment for the murders that have been committed. At Hall's Island, about forty miles north, the whole crew of a wrecked vessel was massacred. She was probably American, but there is little left to tell the tale. Three traders have also been killed within a few years, one here and two at islands not far away, and no one has been punished."

"Captain Narrhun has been several times in danger, and in many parts of Ruk life is still not safe. The Spanish governor who was promised has not come. The natives say no one has been punished for murdering foreigners, and why should they fear? They will wait for the next man-of-war and see if punishment is meted out. Meantime the work goes hopefully on, and we can trust quite implicitly our Christian people. The danger is not at home but when we go abroad."

May God protect our missionaries in Micronesia!

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